



*He hath loved us, and washed
us from our sins with his Blood*

Apoc. 1.5.



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AN
INTRODUCTION
TO THE
Celebrated Devotion
OF THE
Most Holy Rosary.

To which is annex'd,
A METHOD of Saying it,
According to the FORM prescribed by
His Holiness Pope *PIUS V.*
Of the Holy Order of *Preachers.*

WITH
Some ADDITIONAL REFLECTIONS
upon the MYSTERIES.

*As a palm-tree in Cades am I exalted, and as
a rose-plant in Jericho. Eccl. xxiv. 18.*

L O N D O N:
Printed for T. MEIGHAN, in *Drury-Lane.*
M D C C X X X V I I.

INTRODUCTION

General Introduction

Mr. John R. R. R.

A History of the

His Majesty's



Some Additional

to a

L. O. M. O. M.

Printed by T. M. M. M. M.

M. M. M. M.



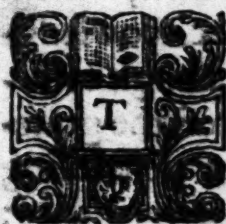
T O

Francis Tourville, Esq;

O F

ASTON-FLAMVILLE, in the
County of *Leicester*.

S I R,



THE motive of my inscribing these few sheets to your name, is not to entertain or harangue you with pompous pages, the ordinary subject of dedications; which I might justly fill to your honour, both

out of our *English* and *French* annals, in which your family shines through so long a series of ages.

No ; for this would be only to cast an extrinsick reflection of light upon you : but 'tis something that is still more glorious, and more your own ; your own intrinsick virtues, your inviolable loyalty, and immoveable adherence to God and his Church, in the midst of an adverse and frowning world ; your distinguished zeal, which fills your generous breast, as it did your pious ancestors, in promoting the honour and glory of your religion ; and your singular beneficence to all about you.

Yes, SIR, these are the things, and these so eminently your own, which command my modest acknowledgments.— Motives strong enough to determine me, were I to suppress the grateful memory I owe to your generosity, in encouraging this small performance : which therefore, as it was first begun, and now appears in the world under
your



(v)

your influence, flies as it were naturally to your protection ; though indeed far inferior to the pious views you conceived in promoting it.

However, such as it is, may I recommend it to your perusal ; hoping that in the hands of God and his blessed Mother, to whose honour it is humbly dedicated, it may be an instrument of some good ; though in itself it be nothing. — And Oh ! to this effect may Heaven bless your holy intentions, and breathe into my weak endeavours the breath of life !

Whilst I shall not cease to offer up my best vows to God for you ; that he would long vouchsafe to you many glorious opportunities of doing good, — of contributing to the happiness of your fellow-creatures. That so you may multiply numbers of poor advocates for you, at the day of Judgment ; and have some share with himself in the glory of acting so divine and God-like a part in the world ; for which the

(vi)

great ones of the earth may envy you,
and the blessed God for ever applaud
you! — as I humbly pray he may,
who am,

S I R,

Your most obliged

humble Servant,

John Clarkfon, o. p.

T H E
P R E F A C E.

M*Y* design in presenting you with this small treatise, courteous reader, is to restore or revive in you some idea of the nature and excellence of the once flourishing, but now, alas! decayed devotion among us: I mean the heavenly devotion of the holy Rosary. And I hope the want of something better in this kind, may be a sufficient apology for my attempting to supply it, as well as I could.

I know essays of this nature cannot expect to meet with much encouragement from the age we live in, from the libertine spirit that is gone out into the world, debauched with prejudice, and undue apprehensions of things. — They who are according to the flesh, says S. Paul, who have breathed the corrupt air, and imbibed the maxims of the world, relish those things that are of the flesh . . . which is an enemy to God. And again, the sensual man perceiveth not those things that are of the spirit of God: for to him they are folly, and he cannot understand them,

them, because they must be spiritually examined.* — They cannot enter into his head, he can have no notion of them. — The ill prevailing taste, so generally complained of, can find no relish in them.

And the reason is plain: for as colours, sounds, and other sensible objects, can only be discerned by their proper respective senses and objects of reason, by reason only; so the things which are of God, spiritual things, can only be felt and perceived by those who are taught of God, who are endowed and influenced by the same holy Spirit that revealed them. —

But 'tis for these, and not for them I write: unless it be to tell them, if any such should chance to cast here a contemptuous eye, that the world has always had its own, such as the prince of the apostles and S. Jude speak of: Who walk after the flesh... and despise dominion, who fear not to bring in sects blaspheming.... forsaking the right way, — following the way of Balaam of Befer... speaking proud things... turned back from that holy commandment that was delivered to them, — railing against all things which they understand not.... foaming out their own confusion.

And thus the Church has always been infested with such ungovernable libertines, who pique and pride themselves upon finding fault

* Rom. viii. 5. 1 Cor. ii. 14.

*and criticizing; and who dare usurp to themselves a liberty to define and refine upon her judgment, and to turn her most sacred sanctions and practices into ridicule. But what shall we think of such pretenders to wit, who shall dare to despise and vilify what she approves? Is it not evident, that such important mortals must think themselves wiser than the Church, and prefer their own poor narrow groveling conceptions before her's? — before her's, I say, guided as Christ promised by the Spirit of truth, to remain with her for ever, even into all truth.**

But, blessed be God! the sound, the true believing part of mankind, have not so learned Christ: they have fully imbibed the truth of that important rule of S. John, He that knoweth God, heareth us; † i. e. obeys and follows the pastors of the Church; and had rather be taught by that illustrious champion of

* S. John xiv. 16, 17. and xvi. 13.

† First Epistle, chap. iv. ver. 6. where he gives us that great distinguishing rule whereby we may know the Spirit of truth, and the Spirit of error: the true Church of Christ, from those who falsely usurp the name. — Read it, and understand: *He that knoweth God, beareth us*, his apostles, whom Christ has sent even as the Father sent him, and our successors, invested with the same authority, to govern his Church as long as the world shall endure. But *be that is not of God, beareth not us*, nor our successors, but separates himself from us, as many did even in the apostles time, and have not ceased to do to this day. — Judge now on what side the Spirit of truth must lie, on theirs who have always heard the apostles and their successors down to our times, or on theirs who have not, who have separated themselves, *having not the Spirit.*

faith

faith S. Austin, than by these mighty masters, whose wild unruly insolence he severely chastises in these memorable words :
 “ To dispute of any thing that the whole
 “ Church practises and observes throughout
 “ the world, as tho’ it ought not be done, is
 “ most insolent madness.*

And indeed if this negation was argument enough to S. Paul against an abuse, the Church of God hath no such custom : then certainly this affirmation (è contrario) the Church of God has such a custom, must needs be enough to authorise the use, and beat down the most hardened effrontery against it : especially when, as in our case, so many apostolick decrees have been issued out, to protect this devotion so consecrated, and revered by the whole Church of God, from the insults of the mocker, and to subdue the scorner’s tongue into silence. — I shall but mention one, viz. that

Of Sixtus IV.† the supreme vicar and representative of Jesus Christ upon earth, who after a full debate and mature deliberation of a council of nineteen cardinals,‡ defines and

* Ep. 118. c. 5.

† Ea, quæ ex fidelium devotione, dat. Rom. 1479. 4. id. Maii, an. pont. 8. And in another diploma, which begins : *Pastoris æterni*, dat. Rom. 3 kal. Jun. 1478, he has almost the same words : as has also Leo X. *Pastoris æterni*, dat. Rom. prid. non. Octob. 1520.

‡ Who not only delivered their sentiments to his holiness by word of mouth, but also published a particular letter,

and declares, that this godly and devout manner of praying, called the *Psalter of the Virgin Mary*, to stop the mouths of some, as he tells us, that reviled and vilified it, both may and ought to be used by all the faithful: expressly commanding, that no one should presume to oppose, reject, or transgress this bull of approbation: otherwise let him know, that he shall draw down upon himself the anger and indignation of almighty God, and of his holy apostles *Peter and Paul*.

Thus Sixtus IV. at the supplication of the duke and dutchess of Burgundy, — to satisfy the devotion of the faithful, and to stop the mouths of those that speak wicked things. — Enough methinks to confound the insolent into conviction, or at least to stop the mouths of such petulant cailers. — Enough to give it sanction and security, if the authority of the greatest (against whom every rebellion is an open defiance to our sovereign Lord, whose person they represent, and by whose immediate power they act and reign) if the veneration of the wisest, and practice of the holiest have any sway.

Libertines and free-thinkers may act and think as freely as they please; they may

letter, which begins: *Gloriosus & excelsus Dominus*, to the glory of the holy *Rosary*, signed with their own hands, and sealed with their own seals. — The original may be seen to this day in our convent of *Cologne*.

laugh

*laugh and ridicule indeed, may teize and taint, and feed upon the poison they have spread: but they have not an arm as strong as God's, nor can they defeat the designs of Heaven — Heaven did plant the roots thereof, and it filled the earth. The shadow of it covered the mountains, and the boughs of it the cedars of God. It extended her branches even unto the sea, and her boughs unto the river.**

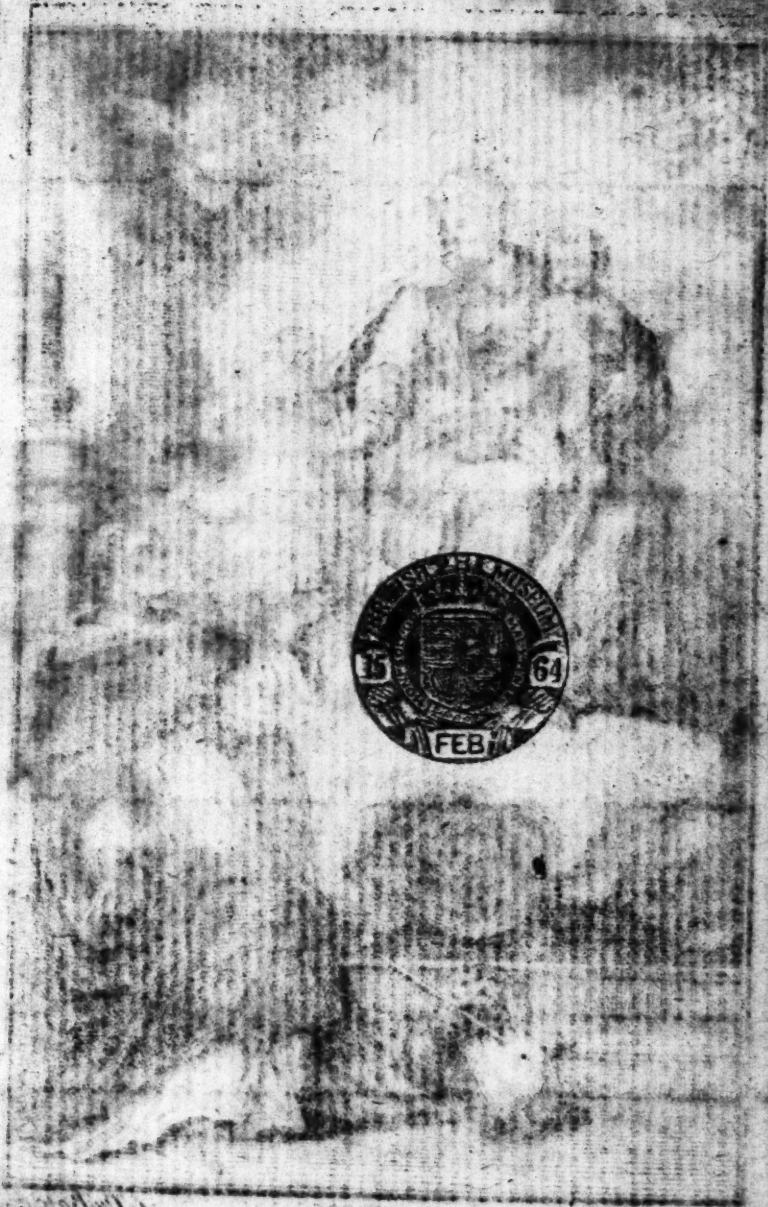
They may therefore censure us as they please, if they will not beware how hastily they disclaim, if they be not sensible to monition: but truth abideth and groweth strong . . . and liveth and prevaieth for ever and ever: and in spite of them, joy and gladness shall be found in it, giving of thanks, and voice of praise. And as for our parts, we at least have this encouragement from the mouth of God himself, to hear him, and not to fear their reproaches. Hearken unto me, says Almighty God, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.†

• *Psal. lxxix.*

† *Isai. li.*



C H A P.



QUEEN

of the most holy Roman

Empire



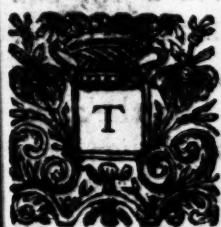
G. De Balth. sc.

QUEEN.
of the most holy Rosary,
Pray for us.



CHAP. I.

Of the object of the holy ROSARY.



THE immediate object we fly to, in the devotion of the holy *Rosary*, is, under the almighty, all-glorious God, the blessed Mother of our Redeemer; who stands in the noblest relation to, and in perfection borders nearest upon him; the most exalted of all his creatures, the flower, the top and crown of the whole creation. What a noble idea these passages of holy Scripture give us of her! --- *Of whom Jesus was born who is called Christ.* ---- Promised of God, in the first promise he made to mankind immediately after the fall: *She shall bruise thy head (the serpent's head) in pieces; shall*

B

subdue

subdue and vanquish the power of Satan, viz. by her most immediate co-operation with God in the wonderful mystery of the Incarnation, by ministering her own virgin flesh and blood, in which the Son of God lived and suffered for us. For as by both sexes sin enter'd into the world, so by both sexes, tho' in a very different manner, as the holy Fathers observe, by the proper power and virtue of the Son, and by the immediate concurrence and co-operation of the Mother, the serpent's head was truly bruised in pieces, and we redeemed.

Foretold by the prophet: *Behold a virgin shall conceive and bring forth a son, and his name shall be called Emmanuel; i. e.* God with us, in our nature, in which he conversed among us. --- Saluted by the angel *Gabriel*, in his solemn embassy to her from the court of heaven: *Hail Mary*, and pronounced *full of grace*. --- Proclaimed blessed above all women by the divinely inspired *S. Elizabeth*, *Blessed art thou among women, and blessed is the fruit of thy womb*. --- Of whom the woman in the Gospel cried out, lifting up her voice out of the multitude: *Blessed is the womb that bore thee, and the breasts that gave thee suck*. --- And of whom the Holy Ghost prophesied by her own mouth: *Behold from henceforth all generations shall call me happy, or blessed*. As the
holy

holy Catholick Church, * that great standing Church of all ages, that most illustrious society of men upon earth, has always done, and will not cease to do, as long as the sun and moon shall endure : jealous of her honour, and zealous to promote it ; impatient, indignant to see it injured or affronted.

For no sooner did ever any reviling heresy crawl out of its native darkness into light, but she immediately opposed herself, lifted up her voice, as she was prefigured to do by the above-mentioned woman in the Gospel, † cut off the vile abettors from her

* Which is one fold, and has always lived under one supreme shepherd upon earth, S. Peter and his successors in the see of Rome, through a long uninterrupted series of almost two hundred and fifty bishops, for above seventeen hundred years, down from the Christian Æra to this day. — To which, as we read in the *Acts of the Apostles*, the Lord added, *brought together, and multiplied daily such as should be saved* : and out of which have gone in all ages, even in the Apostles time, such as would not accept of this great term of their salvation : *they went out from us*, says S. John in his first epistle, *but they were not of us : for if they had been of us, they would indeed have continued with us*. — And thus to go out of us, is, and has always been the distinguishing character of sects and heresies ; but to have always stood, and to stand demonstrably of herself, and never to have gone out of any, is, and always will be, the peculiar glory of the one only holy Catholick Church of Christ Jesus ; built upon a rock, impregnable, and proof against all her enemies. — *Whiston's* prophecy of the downfall of Popery (as they call it) which was the hope of some, but the fear of none, is now out ; and the enlightened author has only gained the reputation of a false prophet for his pains.

† Venerable Bede upon that place.

communion, and spit them out of her mouth: as she did for example *Helvidius* and *Jovinian* about fourteen hundred years ago, for denying her to be always, as she is, a pure virgin: and as she also did afterwards, in the following age, the execrable *Nestorius*, in the oecumenick council of *Ephesus*, where she was solemnly declared, as she was always believed to be, *Θεοτόκος*, *Deipara*, the true and real Mother of no less a personage than the Son of God.

And Heaven confirmed the decree, and took a most exemplary vengeance upon the impious unnatural monster, for attempting to rob the great Mother of God of so glorious a title; whilst he, like another accursed *Cain*, was forced to wander up and down in the horrid desarts of *Thebaida*, his tongue being eaten up by worms, and rotting in pieces. --- What a spectacle of horror both to Heaven and earth! at once a most dreadful monument of divine justice, and a fairest admonition to the foes of *Mary*.

And indeed as to the sentiments of the Church, in regard to the great advantages which accrue to her children, from a true and solid devotion to the Mother of God, 'tis a thing so confessedly beyond all doubt, that it can bear no manner of dispute; witness so many offices sung to her praise, so many fasts and feasts instituted to her Honour,

nour, so many churches and altars consecrated in memory of her name, and so many confraternities, especially the ancient archconfraternity of the holy *Rosary*, erected in a peculiar manner under her protection; so earnestly recommended to the faithful, and so highly encouraged with all the privileges, graces, favours and indulgences the Church can confer upon it.

But had the Church, the glorious immaculate Spouse of Christ, in which alone is to be found the true faith and worship of God, never given us any such demonstrations of her unerring sentiments, reason itself, arguing from revealed religion, could, I am persuaded, sufficiently evince the dueness of our homage to, and the mighty blessings which may flow down upon us, from the Mother of mercy; as I shall endeavour to lay down in as clear and compendious a point of view, as possibly I can.

Thus, when *he who is the Mighty* so magnified her, even to such a degree of eminence, that he seemed as it were to exhaust the treasures of his omnipotence,† and exalted

† Thousands and thousands of worlds more: more, endlessly more glorious Cherubims and Seraphims he can create, but *a greater mother*, says *S. Bonaventure*, l. 2. Spec. B. M. *he cannot create*. — Or conceive if you can a greater mother, than the Mother of God. — O amazing miracle! O unheard of prodigy! — The other creatures of the Almighty were the work of his fingers, but here he

exalted her to so near a relation to himself, to such an amazing height of the most transcendent dignity and glory, even to be the Mother of God, what reasonable man can doubt, but that he would ennoble so distinguished an object of his love, (of whose virgin-flesh, and in whose sacred womb, his only begotten Son, in majesty equal to himself, in glory co-eternal, would vouchsafe to take flesh) with such a copious effusion of all his divine gifts and graces, with such an accumulated plenty of the most shining and consummate virtues, as might equal and proportion the infinite dignity † and pre-eminence she was raised to, above all created beings; to such a degree as to outshine them all in grace and virtue, as far as the real Mother of God outshines in dignity the adopted children of God, as far as the moon outshines the lesser stars.

For did ever God create or exalt a creature, and did not adorn and qualify it proportionably to the state or dignity it was made for, or raised to? and shall not every heavenly endowment, that can adorn created nature, be centered in *Mary*? --- Certainly

exerted the might of his omnipotent arm. *He hath shewn might in his arm*; as she herself sung, in whom it was shewn. *S. Luke i. 51.*

† *The blessed virgin Mary*, says the angel of the schools *S. Thomas of Aquin*, inasmuch as she is the Mother of God, has a certain infinite dignity, by reason of the infinite good which is God. *I p. Q. xxv. ar. b. ad t.*

if

if ever any creature was distinguished as a peculiar object of the divine favour, *Mary* was that creature.--- To other Saints was given a part, but to her was communicated all fulness of grace:--- *Full of grace*, as an angel declared from Heaven.

Was she then thus dignified with so divine a prerogative, than which no greater can possibly be imagined under God, and of consequence with every highest degree of perfection, of grace and virtue, proportionably to her highest dignity, and shall she not challenge our highest, our first honours in the order of creatures? --- Or assign me a more honourable creature: whom *S. Elizabeth* so honoured, as even to cry out in wonder and amazement: *whence is this to me, that the Mother of my Lord should come to me!*

If the unalterable eternal laws of God and nature teach us, that honour is due to excellency, superior excellency will always command superior honour, and different species of excellency different species of honour. If temporal power or dignity be the object of our civil homage, shall not the spiritual supernatural excellence of *Mary* claim our religious worship? --- Are the temporal gifts of God to be honoured, and must we not revere his choicest supernatural gifts of grace and glory?

Is it then without reason, that the Church, the great mistress, the unshaken pillar and ground-work of truth, adjudges superior honour and worship to *Mary*, (which she calls *hyperdulia*) above other Saints? though as far inferior to the supreme honour and worship, which is due to the infinite uncreated excellence of the divine nature, as creature is to its creator; --- whose gifts only we honour in the creature, and consequently refer all to the Creator.

With what face then could *Luther* say, * what so many blindly say after him, in spite of all truth, that the *Papists*, as out of the excess of his civility he is pleased to call us, deify the virgin *Mary*, and attribute omnipotence to her? --- hence all that incessant din, and loud outcry of idolatry, against all the evidence of demonstration to the contrary. --- But God in his great mercy open their eyes!

Now, if the vigorous applications, the intercessions and wrestlings as it were of other Saints with God in prayer, even while they were conversant here below, were of such astonishing power and efficacy at the throne of divine grace, as even to wrest thunderbolts out of the hands of God, ready to be hurled at the heads of sinners; if for instance the sacrifice of *Noë*

* *Papistæ virginem Mariam Deum constituunt, &c. In possil. super Evangelium Incar. Dom.*

ascended with such agreeable sweetness in the sight of God, that he declared he would never drown the world a second time; if the prayers and intercession of *Abraham* had disarmed the divine justice, and turned away the fiery vengeance from *Sodom* and *Gomorrha*, had but ten just persons been found therein; if the supplications of *Moses* tied up the hands of God, and warded off the impending blow, when *the Lord said to Moses: Suffer me that my fury may be angry against this stiff-necked people, and that I may destroy them: And Moses besought the Lord for Abraham, Isaac and Jacob's sake, and he was pacified from doing the evil which he had spoken against his people.*

And if that they are now in glory, unspeakably more amiable, nearer and dearer to God, and infinitely more solicitous for our welfare, and therefore more willing and able to help us; whom all the ravishing joys of Heaven cannot divert, from being overjoyed at the conversion of one poor perishing soul, from being so mightily concerned for our happiness, as to shout for joy, in the midst of all their triumphs, and fill the whole city of God with new acclamations: ---- *There shall be joy in Heaven over one sinner that does penance: And again, there shall be joy before the angels of God over one sinner doing penance:*

nance: * If, I say, that they are now in Heaven, in the highest favour and interest with God, and so mightily concerned about us, what will they not obtain for us? will they not, think ye, be continually attending to minister to the salvation of those, who devoutly implore their favours and blessings, as *Abraham* did the angel's, in all their wants and necessities? †

If so then, what may we, or rather what may we not hope for, from our devotions to the queen of angels, the saint of saints, the ever blessed and most glorious Virgin *Mary*, the peculiar favourite and darling of Heaven, and consequently the most powerful advocate for us, at the great tribunal of divine grace, at the footstool of her Son: whose spotless life, during the whole course of her conversation upon earth, was a most exact pattern of every virtue. ---- The brightest example of the most unexampled purity and holiness, of the most ardent and flaming charity, of the most perfect obedience, and profoundest humility, of the most amazing patience and resignation to the will of

* *S. Luke* xv. 7, 10.

† If you would have eye-witnesses, to vouch the wondrous stupendous things which have been wrought in honour of those celestial courtiers, through their merits and intercessions, read *S. Ambros. Epist.* 85. *Serm.* 99. and *S. Austin* l. 22. *de Civit. Dei*, c. 8. *et epist.* 137. — Can infidelity it self doubt them?

God.

God. --- The fairest monument of loyalty, fidelity, fortitude, courtesy and condescension: in fine, of every higher virtue and more distinguished excellence and perfection, that could be ornamental to, or becoming the majesty of the Mother of God. --- In whom we may admire the moderation of all human passions, and that under the severest trials, set forth to the very life, in all its most exquisite and lively colours; and every virtue practised to all the height of perfection.

Think then how intense was every act of her virtues, how rapturous her devotions! incomparably more pleasing in the eyes of God than all the homage of angels, than the accepted sacrifice of *Abel*, than the meekness of *Moses*, than the patience of *Job*, than the sighs and lamentations of the prophets, than the labours of the apostles, than the sufferings of the martyrs, than the mortifications and devotions of all the saints. --- *O most beautiful among women! --- Thou art all beauty, and there is no blemish in thee --- beautiful as the Moon, elect as the Sun.*

And now that she is assumed into Heaven, from whom the very Seraphims receive new flames, to enjoy the immortal recompences which she merited, and the highest preferments under God, vested with royal robes, crowned with the brightest

est diadem of glory, and seated upon an imperial throne, like another *Beithabee* next to her son, in quality of sovereign queen of all creatures, above the goodly company of virgins and confessors, above the noble army of martyrs, above the seats of the patriarchs and prophets, above the thrones of the apostles, and above all the choirs of angels and arch-angels, *incomparably more glorious than the Seraphims*, as the holy Fathers express it, *than all the supreme spirits of the celestial army, the miracle of the world, and the crown of all the Saints*; who willingly acknowledge her for their queen, and confess themselves eclipsed and outshone by her. *

And now I say, that she is thus assumed into Heaven to reign with God among angels and glorified spirits, what will she, who looks down with pity upon us, and regards us with all the tenderness and affection of a most loving mother, refuse to ask her Son for us, out of her peculiar favour with him? or what will so infinitely good and gracious a Son deny so dear a mother, out of his peculiar favour to her? when he shall behold this holiest, loveliest creature upon her knees, with hands lifted up

* For as grace, according to the principles of true theology, is the divine seed, and charity, which flows from it, the measure of glory; so she who excelled them all in grace and charity must necessarily eclipse them all in glory.

to the throne of grace for us. --- Will he turn away her face, and deny what the wisest of monarchs thought it behoved him in duty not to do? *my Mother, ask, for it behoveth not that I turn away thy face.*

No, those virgins breasts that gave him suck, those chaste eyes which shed such floods of tears for him, that fire of charity which enflames her heart towards him who died for us, those deepest wounds which pierced her tender soul when she saw her own flesh, her dearest Son expiring upon the cross, those stretched out arms which so often carried and embraced the incarnate God, and all her motherly care and concern for him in their flights and fears, whilst he would be subject to her in this life, will now be so many tongues to plead for us, to incline and bend the Heavens in our favour: when she shall pray for us, and our prayers shall (as I pray with the concurrent voice of all antiquity mine may) be perfumed with the sweetest incense of her merits.

Could *Luther* then be so abandoned of his reason, so lost to all that is ingenuous and modest, that he feared not to say: *I value no more the prayer of S. Mary than of any one of the people.* * O accursed voice! O shocking blasphemy! But why does he value so little the prayers of *Mary*? hear

* *Serm. de Nat. Virg. Mariæ.*

this mighty man of reason, and your ears will tingle. --- *Because*, says he, *all that believe in Christ are as just and holy as she.* --- Reason enough indeed to make any reasonable creature, that had any remains of modesty, blush for him. --- And he that can read this without horror, God forgive him !

But to have done with this great apostle of the reformation, and to relieve my astonished reader, I shall transcribe a few sentences from the eloquent mellifluous S. *Bernard*, worthy of so great and deserving a benefactress. --- Hear then how this holy Father of the Church challenges the man, and bids him be silent of her mercy, that can say, her protection was ever wanting to him, when he humbly implored it in the time of need. “ Let them be silent
“ of thy mercy, O blessed virgin ! if
“ there be any who have not felt thy fa-
“ vour, when they craved it in their ne-
“ cessities.” --- And in another place, how warmly he exhorts us to an affectionate devotion to her, to recur to her in all our adversities, to look up to this shining star, to this great light set up on high, to safeguard and convoy us in our voyage through the storms of this dangerous sea.

“ You, says this holy orator, you that
“ go floating amidst the waves of this
“ world, if you desire to escape the tem-
“ pest, turn not your eyes from this north
“ star ;

" star ; if the winds of temptation arise,
 " if you are ready to strike upon the rock
 " of tribulation, look upon this star, and
 " invoke *Mary*. If the surges of pride,
 " ambition, detraction or envy beat upon
 " you, look on this star, and call upon
 " *Mary*. If the little barks of your souls
 " --- are endangered through --- sensual
 " vices, have recourse unto *Mary*. --- In
 " perils, anxieties and doubtful perplexities,
 " think and call upon *Mary* ; let her not
 " be far from your mouth, nor absent from
 " your heart ; and to obtain the favour of
 " her prayers, leave not the example of
 " her conversation. For following her,
 " you are not out of your way, pray-
 " ing to her you shall not be out of hope,
 " thinking of her you shall not fail. If she
 " hold you up you shall not fall, if she
 " be your guide you shall not be weary,
 " and if she be propitious to you, you shall
 " arrive at the haven of eternal felicity."
 Thus the mellifluous doctor S. Bernard.*

And therefore the Church styles her : *the*
tower of David, viz. that mystical tower of
David, on which a thousand shields hang,
i. e. all kind of arms against all sorts of ene-
 mies, and all kind of remedies against all
 kind of diseases. --- Well then may we ap-
 ply to her these words, as the Church ap-
 plies them, *in me is all hope, viz.* a secon-

* *De Assumpt. Mar. Serm. 4. & Hom. 2. super missus est.*

dary not a theological hope, *of life and virtue*, to be obtained by her glorious intercession.

Here, among many other holy fathers and doctors of the Church, who in all ages have wrote panegyricks to her praise, I might quote the great angelick doctor and glory of the Church, that miracle of wisdom and ornament of our order, *S. Thomas of Aquin*, who deservedly stands in the place of many. --- But what need of human testimony, when these truths have been so frequently announced to us, by the loudest language from Heaven, by so many undoubted and unquestionable miracles, glaring and glorious in the eyes of the whole world, to the great joy and glory of the faithful: which they and only they can boast of, who have always been distinguished under every law and dispensation, by the most signal interpositions of divine providence, in many wondrous events out of the ordinary established course of nature. --- Powerful arguments of the truth, powerful to conviction, if it be not to eyes that see not, and to ears that hear not.

C H A P. II.

Of the origin of the holy ROSARY.

IN the beginning of the thirteenth age, about five hundred years ago, the pestiferous

ferous heresy of the *Albigensians* (so called from *Albiga* now *Albi*) broke out in *France* in the territories of *Toulouse*, most notoriously derogatory to the name of *Mary*. --- When providence rais'd up a champion, to oppose those unnatural monsters, equal to so arduous and difficult a task: viz. that great and singular devotee of her's, noble by extraction, of the royal blood of the *Gusmans* of *Spain*, but nobler for the eminent sanctity of his life, his heroick virtues, and apostolick zeal of souls, the glorious renowned *S. Dominick*.

Who was no sooner apprized of their great indignities, insults and outrages committed against the Mother of God, but immediately a holy indignation was kindled in his breast, which determined him to leave his native country, to come and attack them in their own dominions: in order to vindicate the honour of his injur'd patroness. --- Whilst he was thus employed, in extirpating the heresies and errors of those her infuriate enemies, the vehemence of his love and zeal, which abounded like the *Euphrates*, carried him to such a height, as even to beg of God, that he might be thought worthy to lay down his life in the cause, and extinguish so raging a plague and pestilence with his blood. And therefore, the better to accomplish his vows, he undauntedly frequented those very places, where

where he knew his most determined enemies lay in wait for him ; who wondering at his intrepidity, ask'd him one day what he would have done, had he fallen into their hands.

“ I should,” answer'd the catholick hero, out of a longing desire, and eagerest thirst after martyrdom, “ have begged of you, “ that you would not have dispatched me “ quickly, but limb by limb, and by degrees have hack'd me into pieces ; and “ then that you would have laid the chop'd “ off members before my eyes to gaze upon, and lastly having pluck'd them out, “ you would have left my mangled body “ to welter in its gore”. --- O were not the ruffians, think ye, melted down before the flames of such love ! could their hearts hold, when they heard such amazing expressions of his zeal ? However, Heaven accepted the will for the deed, and disposed of matters otherwise.

The Saint therefore, understanding the will of God, takes a new method ; and to accomplish more effectually the great work he came about, retires for some time into solitude, and earnestly implores the assistance of his glorious Patroness. ---- And then, then it was she graciously revealed to him the devotion of the holy *Rosary*, as a most efficacious means, quick and mighty through God, to the casting down
the

the strong holds of sin, of heresy and error: with this monition, “ thou shalt admonish
“ my people, that it is most acceptable to
“ my Son and me. *

And now, fully instructed by the queen of Heaven, in this new heaven-found method of praying, and arm'd as it were anew with this heavenly weapon, he assumes fresh courage, appears again in publick, and returns into the field of battle: *he cries aloud, and lifts up his voice like a trumpet, to shew the people their transgressions, and the house of Jacob their sins*: proclaiming every-where the devotion of the holy *Rosary*, and scattering as it were flames of fire and lightening about him in every word he spoke; *inspired by the Holy Ghost, † and admonished by the Virgin Mary. ‡*

Miracles accompany the preaching of the *Rosary*, says *Leo X.* --- *S. Dominick* preached it, and converted, as it was proved in the process of his canonization above a hundred thousand of the *Albigensian* heretics: || besides his thousands and ten thousands, which he rescued out of the jaws of

* *Malvenda in chron. ord. ad a. 1215. c. 19. see Alan, de Rupe, part. 2. c. 17.*

† *Sixtus IV. Dum ineffabilia dat. Rom. 30. Jan. 1586.*

‡ *Benedictus XIII. lect. 1. 2. noct. off. S S. Rosarii.*

|| Our right reverend *F. Vincent Bandelli* the xxxvith general of our order, in *Compendiosis Chronicis F. Prædicatorum*, and the reverend *F. Papebrochius* of the S. of Jesus, in the Life of our *S. Catherine of Sienna.*

hell, and rais'd out of a sea of mire. He drove out the unclean spirit, "destroyed the lust of the flesh, as with spiritual arrows," says *Gregory IX.* "he broke in pieces the stony hearts of the ungodly: he made heresy and error to shake and tremble, and the Church of the faithful to exult for joy. *

Infomuch, that in a short time, to transcribe the words of *Pius V.* † "The faithful being set on fire, and enflamed with these meditations and prayers (of the holy *Rosary*) begun to be changed into other men: the darkness of heresy begun to vanish, and the light of the catholic faith to shine out with greater brightness." --- Nay, *Clement VII.* ‡ tells us: that "the institution of the holy *Rosary* has been always salutary and profitable to the world, and our religion, and that out of the same many good things have sprung, and do daily spring: and that hereby, both ecclesiastical and lay-people, both men and women, have been heightened to such ardour of devotion --- as not only to be honoured with diverse graces, but even illustrated with many miracles too." --- And these are the avowed effects of it in general: this the glorious

* *Fons sapientiæ*, 3. Julii 1235.

† *Consueverunt*, 27. Sept. 1569.

‡ *Et si temporalium*, 1534.

origin of the holy *Rosary*, as it comes handed down to us by the perpetual and constant tradition of our order. And if among clouds of witnesses I quote a few, in attestation of the truth, I hope it may not be disagreeable to the reader.

John de Monte, * a faithful disciple and companion of S. *Dominick* (as *Michael ab insulis*, afterwards bishop, reports his words, from his master *Alan de Rupe* of blessed memory) tells us, that “ S. *Dominick* published the confraternity of the “ holy *Rosary*, that he converted many, “ and wrought many miracles by it.” ---- *Thomas de Templo*, another contemporary author who died about the year 1280, quoted by *Alan de Rupe*, † says, “ That the *Psalter* of *Mary* was in great esteem in S. “ *Dominick*’s time.

The learned *Cornelius de Snekis*, D. D. ‡ and vicar-general of all *Holland*, a singular promoter of this devotion in the fifteenth century, has these words: “ We read “ (saith he) that S. *Dominick*, considering “ the little advantages he gained over the “ *Albigensian* hereticks by his preaching, “ and complaining thereof to the virgin “ *Mary*, heard her say to him : Go preach “ my *Psalter*, which consists, &c. and thou

* *Quod lib. de fraternitate Rosarii, l. 5. p. 47.*

† *L. de Dignitate Rosarii, 1 par. c. 20.*

‡ *Serm. 10. de Rosario.*

“ shalt

“ shalt do much good among the people:
 “ which as a faithful servant he did
 “ reaping great fruit,” to a most amazing
 completion of her promises.

James Percin, a very learned author, of
 undoubted credit and integrity, in his de-
 scription of our convent of *Toulouse*, writes
 thus: “ It is the firm and well-grounded
 “ opinion of very many authors, that
 “ when the city of *Muretum* lay in
 “ the utmost distress, and the Christian
 “ faith was in danger, *S. Dominick* pro-
 “ mulgated the holy *Rosary* with new fer-
 “ vour; which the Mother of God had
 “ revealed to him, before they came to a
 “ battle with the *Albigensian* hereticks. *
 “ And this is the undoubted belief of the
 “ whole city of *Muretum* to this day.
 “ And to convey an eternal memorial
 “ hereof to all ages, the first chappel of
 “ the holy *Rosary* was erected in *Mure-*
 “ *tum*, in the year 1213, in the parish-
 “ church of *S. James*; as we may yet
 “ read in old letters above the entry of the
 “ chappel. --- Upon one side of the altar-
 “ piece *S. Dominick* is painted with bended
 “ knees receiving the *Rosary* from the

* Of the miraculous victory then obtained by the *Rosary*, the famous Church-historian *Abraham Brovius* makes mention, and adds: that the count of *Monfort* with eight hundred horse, and fewer foot, gained such a complete victory over the whole numerous army of the *Albigensians*, that the king of *Aragon* fell in the battle.

“ Virgin

“ Virgin *Mary* with one hand, and holding a crucifix penetrated with three darts in the other. --- On the other side of the picture is represented *Fulco* bishop of *Toulouse*, and behind him *Simon* count of *Monfort* kneeling.” --- And this is held with such certainty, says this author, that no one doubts it.

Philip Bonanni, of the *Society of Jesus*, in his catalogue of the equestrian and military orders, printed at *Rome* in the year 1711, and dedicated to his holiness pope *Clement XI.* hath these following words: *

--- “ After the Holy Virgin had given the holy patriarch *S. Dominick* to understand, that it would be very acceptable to her, if he should publish to the faithful the *Angelical Salutation* with the *Lord's Prayer* (the number whereof she prescribed to him, called the *Rosary*) which he also did; and that it might be received with greater zeal, in the year 1209 he instituted an ecclesiastical knighthood, under the title and protection of the Holy Virgin of the *Rosary*. These knights † wore a white and black cross, with a little image of our Lady and the child *Jesus* in the middle, reaching out the *Rosary*...

* *N. 74. Imag. 74. tit. eques S. Mariae Rosarii.*

† Otherwise called *Fratres de Militia Jesu Christi*. See *Bandelli de Castro*, general of our order, in *Tract. de Initio & Fundatione Regulæ ... Fratrum de Militia J. C.*

“ and

“ and were obliged to say the *Rosary* for
 “ their Office.

To confirm this account yet farther, we have the gravest and most venerable authority of the *Roman* pontiffs to vouch for it: who never use to pronounce upon appearances of fact, but after a most diligent and careful examination of the truth, alike disdainful of error, scorning alike all imposture! — Some of which I shall mark out, and refer my reader to, who unanimously ascribe the holy *Rosary* to this original. --- *Sixtus IV.* in his bull *Pastoris æterni* 3 kal. Jan. 1478. — *Leo X.* *Pastoris æterni* prid. Non. Octob. 1520. — *Pius V.* *Consueverunt* 17 Sept. 1569. — *Gregory XIII.* *Monet apostolus* 1573. & *dudum siquidem* 1575. — *Sixtus V.* *Dum ineffabilia* † 1586. — And *Benedict XIII.* 1 lect. 2 noct. off. divini Dom. 1 Octob.

Nay, *Clement VIII.* (*Ordo Predicatorum* 1601) not only contents himself to say, that *S. Dominick* instituted the holy *Rosary*, but even points out the very time and place in which he first announced it, in the great metropolis of the Christian world: “ After-
 “ wards *S. Dominick* instituted and pub-

† Where he likewise tells us, that this devotion was not only confirmed and promoted, but honoured also with many graces and privileges by *Urban IV.* who was chosen pope but forty years after the death of *S. Dominick*, and by *John XXII.* who was exalted to *S. Peter's* chair an. 1316.

“ lished

“ lished the *Rosary*, in the same convent (of
 “ *S. Sixtus in Rome*) in the year 1216.

And this I hope may suffice at once to ascertain us of, and stamp upon our minds, the deepest impressions of veneration due to its Heavenly original. --- But he that will not be moved down by the power of such authority, let him remember, that a loud laugh or a disdainful smile is an easy censure, and equally the talent of every mocker; and beware, as *S. Paul* admonishes such, lest that come upon him which is spoken of in the prophet: *You despisers, behold, and wonder . . . for I work a work in your days, a work which you will not believe, if any one, so many saints of men, relate it to you.*†

And now it was about this time, when our blessed Lady distinguished her favourite *Benjamin S. Dominick*, in so extraordinary a manner, that he began to lay the first foundation of the holy order of apostolick preachers: whose chief business it should be, as it has always been, to wage a holy war like himself (conceived and brought forth in war) against heresy and error, to encounter the enemies of the Church, that would demolish the vineyard of the Lord, to co-operate with the Son of God in saving the world, and to promote the devo-

† *Acts* xiii. 41.

tion of the faithful, by preaching, teaching, &c.

And Heaven seemed to countenance his design, and presage success: when his holiness pope *Honorius* III. who approved and confirmed the order, directed his letters, by inspiration as it were and prophecy, to *S. Dominick* and his brethren-preachers, after having altered the superscription several times. --- From which act of *Honorius* the order was ever after called, *Sacer Ordo Fratrum Prædicatorum*, *The Holy Order of Brethren-Preachers*; and known by this expressive motto of their arms, *LAUDARE, BENEDICERE, & PRÆDICARE*, *to praise, to bless, and preach.*

The order being now confirmed and approved of by the Church, *S. Dominick* and his brethren-preachers, after having so successfully made their first essay, among the inhabitants of *Toulouse*, and the adjacent places, apostle-like dispersed themselves over the face of the earth: that so their lives might more fully express their apostolick institution, so honourable a name and motto. --- And thus animated with a noble emulation of treading in the foot-steps of their Divine Master, they went about continually doing good, and spending the whole course of their lives, like that of the sun, in enlivening and enlightening the world. --- And not unmindful from whence their first endeavours were crowned

crowned with such surprising success, they carefully carried along with them their heavenly charter, the devotion of the holy *Rosary*; under the fullest evidence of the Divine protection attending them where-ever they went.

Whilst the founder was yet living, and his companions, who had experienced the irresistible charms, the mighty power and efficacy of this devotion, 'tis incredible with what zeal and fervour it was propagated, together with the piety which they themselves had derived from its influence; and with what eagerness it was embraced by the people: so universally, even to a demonstration of some powerful influence of universal authority reigning in it.

In their life-time they employed their utmost labours to improve and promote it, and at their deaths they bequeathed it to their children, and deposited it with them, as a most sacred legacy, infinitely more valuable than thousands of gold and silver: with whom it hath remained ever since, as the genuine off-spring, and unalienable inheritance of the holy order of preachers.

C H A P. III.

Of the nature and excellence of this devotion.

THE devotion of the holy *Rosary*,† (so called from the beautiful mixture of the most heavenly divine prayers, which, like so many sweetest flowers, seems as it were to resemble a crown or garland of roses) is a religious form of prayer, address'd to almighty God, the supreme object of all our worship, under the patronage, and through the intercession principally of the ever-blessed and most glorious Virgin *Mary*: and therefore performed in a peculiar manner to her honour.

The Church in her *canonical-office*, and in the *Secret* of the *Mass*, upon the first

† Sometimes it is called the *Chaplet of our blessed Lady*, sometimes (to express its various excellencies) the *Psalter of our Lady*, from the one hundred and fifty *Angelick Salutations* which it contains, in imitation and lieu of *Dauid's Psalms*: with this advantage above them, that in it are plainly and clearly set forth all the wonderful mysteries, which in them were only obscurely decyphered and adumbrated. — And sometimes it is called the *Beads*, from those marks and notices, which have been invented for the more exact and regular performance of this devotion, to the honour of her, who is the *Mystical Rose*, as the Church styles her in the *Litanies*; not every rose, but as it is writ of her in the book of *Wisdom*, *Plantatio Rose in Jericho*, *The Rose of Jericho*; some of which, as some relate, blow into a hundred and fifty leaves, a lively emblem of the holy *Rosary*.

Sunday

Sunday of October, defines it thus: “ The
 “ *Rosary* is a certain form of prayer, in
 “ which we divide one hundred and fifty
 “ *Angelick Salutations* (saying one *Lord’s*
 “ *prayer* before every *ten* or *decad*) into
 “ fifteen *tens* or *decads*, devoutly medita-
 “ ting upon so many mysteries of our re-
 “ demption, which comprehend the life,
 “ and passion and glory of Christ.” — And
 she styles it *Sanctissimum Rosarium*, *The most*
holy Rosary; and sometimes *the most holy*
Psalter of our blessed Lady. Whence it
 plainly follows, that the *Rosary* is a mixed
 kind of devotion; as having not only a
 most sacred form of words to express itself
 in, but also the most moving and affecting
 mysteries to dwell upon in holy silence.

In the first place then it is mental or
 contemplative, whilst we endeavour to heat
 and warm our hearts into such a temper,
 and excite such holy affections in them, as
 are suitable to the mysteries before us; ---
 the mysteries of the holy *Rosary*, those in-
 exhaustible overflowing fountains of piety:
 which that great light of the world, and
 pillar of the Church *S. Dominick*, chose out
 from among the more sublime and abstrac-
 ted ones, as best adapted to all capacities,
 and most divinely framed, to enlighten and
 warm an attentive soul with heavenly fire,
 to exalt and spiritualize our affections, to
 purify our hearts, to heighten our minds

up to Heaven, and to keep a grateful remembrance of the great unspeakable goodness of God towards us, lively and active, continually circulating in our souls, like the blood in our bodies. — And so to have him always fixed upon our minds, fixed in our hearts, who for our sakes was fixed upon the cross.

He knew, that motives to goodness are like magnets, always having the strongest attraction when they are nearest. And that the invisible good things of the other world, whilst those of this are continually pressing so close upon our senses, must needs appear extremely dim and faint at such a distance, (which detracts from their real magnitude) and leave but little or no impression upon our minds, unless they be drawn nearer by the light of a lively faith, and made familiar to us by the force of thought and reflection. He knew, that every impression which is made upon our minds, as upon other things, must needs be in proportion to the force with which it is made, and the frequency with which it is repeated.

And therefore he would have us often think of our blessed Saviour, *Sæpe de Salvatore nostro cogitemus*, as he used to say, and suffer no day to pass over our heads without employing our thoughts upon those saving truths, which open out such ravishing scenes to our prospect. That so it might
be

be as easy, under those melting views before us, as otherwise it would be difficult, to maintain a fervorous correspondence with God in prayer; that so the pomp and pageantry of this lower world might dwindle and die away into pitiable splendor, before the true and solid glories of the other; and that when the devil in secrecy shall tempt to sin, those thoughts of God, and his divine mysteries, which we have made familiar to us, might immediately recur, and open us out a way to escape the temptation, to break through and burst the snare.

O how blessed in it self, how blessed in its effects, would such a familiarity with God be! — Hark how the holy Scriptures invite us to it! *O all ye that pass by the way* (cries out the prophet *Jeremy* in the person of Christ) *attend and see if there be any sorrow like my sorrow!* — With what passionate expressions the bridegroom calls upon his beloved spouse (every pious soul) to engage in this spiritual intercourse with him, as we find them dispersed throughout the whole book of *Canticles!* *Arise, make haste my love, my dove. — Arise, my love, my beautiful one, and come: my dove, in the holes of the rock* (in the wounds of Christ) *in the hollow places of the wall.*

And again, with what incredible transport and rapture of soul she mutually aspires

after him ! See how all the breathings of her heart, like smoke of accepted sacrifice, fly directly towards him. — *Let him kiss me with the kiss of his mouth. — Draw me after thee. — We will run after thee in the odour of thy ointments. — A bundle of myrrh my beloved is to me. — I will seek him whom my soul loveth. — I adjure you, O daughters of Jerusalem, if you shall find my beloved, that you tell him I languish with love.*

With what joy and satisfaction of soul the royal *Psalmist* exercised himself in holy contemplation ! — *I am delighted in the way of thy testimonies. — I will be exercised in thy commandments, and I will consider thy ways. — I will not forget thy words. — With my whole Heart in the morning I will meditate on thee. — My soul hath cleaved after thee. — Thirsted after thee. — O Lord I have sought after thy countenance.*

How strongly the holy apostles *S. Peter* and *S. Paul* inculcate this duty ! — *To arm ourselves with the thoughts of what Christ hath suffered for us in the flesh. — To give earnest heed to the things which we have heard ; that they may not be thrust out of our minds by the importunity of sensible things about us. — To consider the apostle and high-priest of our profession Jesus. — To be mindful of our Lord Jesus Christ.*

See with what reason and wisdom then the never-enough applauded catechism of
the

the council of *Trent* admonishes the pastors of the Church, to exhort the faithful, and to excite their penitents to think often, to let no day pass without thinking and revolving in their minds something of the passion of Christ. — And thus the holy *Rosary* exercises us in the first place, in order to draw strong and lasting draughts of its heavenly mysteries upon our minds, and to fill our souls, *as with the marrow and fatness* of devotion.

And then, when our hearts begin to burn within us, to blow up the holy fire, and fan as it were the flames of our devotion, it immediately breaks forth into vocal prayer. — *Our Father, who art in Heaven.* — *Hail Mary.* — *Glory be to the Father.* — The shortest, noblest, and most accepted prayers and praises, we can possibly send up to Heaven.

The Lord's prayer, which was taught us, and consecrated by the sacred mouth of the Son of God, who best knew what was most pleasing to his heavenly Father, "comprehends in a few words," as *S. Austin* observes, * "in seven petitions, all sorts of prayer," every thing we ask of God, either for soul or body. --- "If you run through and ransack all the words of holy prayers, you will find nothing but what is comprized in it." --

* *Tom. 10. Serm. 182. de Orat. Dom. & Ep. 121.*

“ A short epitome, as the ancient *Tertul-
 lian* calls it,* of the whole Gospel.”---
 “ And he that prays not (says *S. Cyprian*,†)
 “ as Christ hath taught us,” *i. e.* according
 to this heavenly method (in which we can
 never enough admire the divine wisdom,
 which shines through every part, and qua-
 lifies the profoundest mysteries with a most
 amazing facility, brevity and sweetness)
 “ is not easily heard.”

And as to the angelick salutation, an-
 other essential part of this devotion, what
 can be more pleasing to God, what can be
 more sweet and comfortable to fallen men,
 or be repeated with greater advantages to
 the soul? while we devoutly congratulate
 the happiness of our blessed Lady, and give
 her joy: --- *Hail Mary full of grace, our
 Lord is with thee*: while we humbly adore
 the great God with the highest honour of
 praises, benedictions and thanksgivings, for
 the inestimable benefit of the incarnation,
 which was wrought in her, for our sakes.--
*Blessed art thou among women, and blessed is
 the fruit of thy womb.*

“ The Heavens laugh, says *S. Bernard*,
 “ the angels rejoice, the dismal abodes of
 “ hell tremble, and the devil flies away,
 “ as often as I devoutly say, *hail Mary*.---
 “ Devotion must overflow, says our blessed

* *L. de Orat. c. 1.*

† *Serm. 6. de Orat. Dom.*

“ *Alan de rupe* * . . . and hearts be melted
 “ down with the love of God. . . . as often
 “ as we say, *hail Mary*. ---- It consists of
 “ a few words, continues he, but full of
 “ divine mysteries, full of efficacy. It is
 “ sweeter than hony, and more precious
 “ than gold . . . an overflowing fountain
 “ of all heavenly sweetness, to the pure
 “ lips of the frequent devout repeater.” ---
 And how indeed can we reflect upon such
 a miracle of love and condescension, as is
 here expressed, and not be rapt into extasies
 of joy and admiration? blessed Jesus, what
 hearts do we carry about with us, if we
 are not touched and affected with it!

To this divine form of praise, which
 S. *John Chrysostom*, and S. *Basil* placed next
 to the Lord's prayer in their liturgies, †
 the Church of Christ has added her peti-
 tions: *holy Mary Mother of God, pray for us,*
 &c. “ Of whose most excellent merits
 “ with God, and most sincere good-will
 “ of helping us, none but impious and
 “ wicked men can doubt.” ‡ --- O let us
 therefore earnestly contend for the faith, and
 as we have heard from the beginning, walk in
 the same. --- Let us rejoice, as S. *John Da-*

* In *Psalterio D. Virg.* c. 70.

† As *Proclus* bishop of *Constantinople* witnesses, who
 flourished in the beginning of the 5th age. See *Carthage-*
na, tom. 3. l. 16. *hom.* 1. p. 242. col. 1.

‡ Says the *Catechism* of the council of *Trent*, part 4.
 n. 6.

mascen invites us, * whose voice is the eccho of all antiquity, and cry out with the angel *Gabriel*, singing without ceasing, *hail full of grace.*

Now if such be the excellence of every part, what pen shall describe the complicated beauties, the mysterious harmonious order, and connection of the whole goodly œconomy. --- The sweetest incense, next to the holy sacrifice of the Mass, we can burn to God. And I think I may take upon myself to say, that there are few, but very few, with whom the devotion of the holy *Rosary*, so perfective of all piety, does not relish. --- It seems to have something of the nature of manna in it, with which the *Israelites* were fed from Heaven. For as manna, nauseous and light food to the evil, but full of sweetness to the heavenly minded, had the peculiar quality to contain the variety of every taste that was fancied in it; so the holy *Rosary* comprehends in itself the quintessence and variety of all prayers, of mental and vocal prayer, of petitioning, praising and thanksgiving.

Here we may cry out with the royal psalmist: *with my voice have I cried to our Lord . . . with my voice I have prayed; ---* and with *S. Paul*: *I will pray in the spirit, I will pray also in the understanding. ---* And how well pleased our heavenly Father is

* *Serm. de dormit. B. Mariæ.*

with

with such, we have the words of his own Son for it: *the Father also seeketh such to adore him. God is a spirit: and they that adore him, must adore in spirit and truth.*

Again, the *Rosary* is most divinely accommodated to every capacity. It is both easy and sublime, plain and full of mysteries. It is a sea full of shallows, where the lamb may wade, and full of depths for the elephant to swim. ---- It is like a tree, says the arch-bishop *Rovenius*, in whose highest boughs the fowls of the air may make their nests, *i. e.* the most illuminated understandings may repose and lose themselves in transports, and the less enlightened in its middle or lowest branches.

'Tis a present remedy in all adversities, a spiritual weapon, not like the sling of *David*, charged with little stones taken out of the torrent, but with angelick salutations brought from Heaven: ready at hand upon all occasions, at all times and in all places, at home and abroad, in the Church and on the road, by sea and by land, walking, standing, kneeling, or in any other decent posture of the body, so the mind be but lifted up to God, *who dwelleth in the Heavens*, and to the glorious Virgin *Mary*.

And thus methinks its own native beauty, its amazing universality, its ravishing sweetness, and most excellent contrivance, demonstrate and speak it to be the product

duct of a more than human wisdom : -- the immediate product, as it is, of Heaven.

If our blessed Lord then has most seriously and solemnly declared to us : *if you ask the Father any thing in my name, * he will give it you* ; how shall we not obtain what we ask, not only in his name, but in his own words, and in those which were inspired by the Holy Ghost : and that according to the divine order, and number they were deliver'd to us, by the virgin hands of his blessed Mother.

When he shall look thro' the clouds, and behold us upon our knees with hearts full of him, sending up our holy desires to the throne of grace, sometimes under the joyful, sometimes under the dolorous, and sometimes under the glorious views, which the mysteries of the *Rosary* open out to us : *Our Father*, &c. when he shall daign to look down from heaven and see us with pleasing eyes, devoutly employed in the highest imitation of his blessed above, joining with them, and doing here what they are doing there, † congratulating his blessed mother,

* And according to the other rules, which he himself has prescribed us : in faith believing, fervently, importunately, instantly, and without ceasing. --- And again : *if you abide in me, as living branches engrafted into the vine, and my words abide in you, you shall ask whatsoever you will, and it shall be granted you*, S. John xv. 7.

† *Having harps and viols full of odours, which are the prayers of the saints, casting down their crowns before the throne.*

mother, hail *Mary*, rejoicing in praise and benediction to God, *blessed is the fruit of thy womb*: and ascribing all glory to the all-glorious Trinity, *Glory be to the Father, &c.* as we do in the doxology of the Church, at the end of every decad. --- How I say shall we not obtain what we ask? when the vital breath of those sweetest accents, *the smoke of the incense of our prayers, shall ascend up before God from the hands of Mary*: when we shall pray to her, and she shall pray for us, and offer up our prayers to God, as *S. John* in a vision saw an angel do, *upon the golden altar which is before the throne*, for us.

Do our foes object to the precise number, and mixture of those prayers, and censure the holy practice of superstition? *These things have some thought, and have erred*, to use the words of the wise man, *for their malice hath blinded them*. But do not they know, to say nothing of the mysterious significations of the numbers, *that all things whatsoever our Lord would, he hath done in Heaven and earth*, and that he has made all things in number, weight and measure. --- Will they

throne. --- Day and night saying: holy, holy, holy Lord God Almighty. --- Glory and honour and benediction unto him, that sitteth upon the throne. --- Salvation to our God, --- and to the lamb. --- Amen, benediction and glory and wisdom and thanksgiving, honour and power and strength to our God for ever and ever. Apoc. iv. 5, &c.

ask

ask of God, why he created precisely nine choirs of angels, and divided them into three hierarchies? why one sun and seven planets, or why he adorn'd the firmament with so many stars precisely?--- What folly to question at such a wild rate! has it so pleased Heaven, and is it ours to quarrel with the Wisdom of its ordinances?

Do they object against the frequent repetitions in this devotion? they do, but against the unanimous voice of all antiquity. *Laëtantius*,* preceptor to *Crispus Cæsar*, who flourished above 1400 years ago, long before the objectors were so much as known, or heard of in the world, writes expressly in vindication of such repetitions--- *If it be very good to do it once, how much more to do it oftner Religious men have their name à Relegendo, that is, because they often handle with diligence, revolve, repeat and read again those things which appertain to the worship of God.* --- What do not *Palladius*, *Socrates*, *Sozomenus*, &c. write of certain determined numbers of prayers, which the ancient christian saints exactly perform'd every day? We read of some who used little stones to determine the number.

Besides, I am really at a loss to think, whether repetition and importunity, or the duty of prayer itself is more pressed upon us. --- The holy *David* in the 135th *Psal.*

* *L. 4. Divin. Instit. c. 28.*

repeats

repeats no less than 27 times the very same words: *because his mercy is for ever*: and in another these words, no less than 10 times: *praise the Lord, praise him*. --- Nay repetition is the exercise of the blessed in Heaven, as the evangelick prophet, and the beloved evangelist heard them crying out, day and night without ceasing: *holy, holy, holy*. ---- The blind-man in the Gospel reiterated the same words: *Jesus Son of David have mercy upon me*. --- And did not our divine Master himself, when he seem'd to pray with the greatest fervour, *pray the third time, saying the same words*? --- And will they after this object to the repetitions of the *Rosary*?

Do they except against ten *hail Mary's* for one *our Father*? They do, imagining it derogatory to the dignity of the prayer of our Lord, and his divine person. --- What specious trifling! Does the Church say more Psalms of *David* than *our Father's*, and the doxology oftner in the canonical Office? she does, and no body I ever heard or read of objected to it. Why then will they cavil here? ---- Sure they do not reflect, that as the Son is the author of the *our Father*, so the Holy Ghost is the author of the *hail Mary*; and that God is equally honoured in both, there in petitioning, here in praising and thanksgiving.

'Tis

'Tis urged, that we honour the Mother more than we do the Son. O ignorance! O falshood! --- why? because we say ten *hail Mary's* for one *our Father*. Sure the objector never read the *hail Mary*, or he never had objected *this*. For as often as we congratulate and bless the Mother, do not we praise and bless the Son too? *blessed art thou among women, and blessed is the fruit of thy womb Jesus*. ---

And is it not upon the Son's account, whom we honour infinitely more than the Mother, that we honour her, as often as we celebrate the joyful memory of this amazing mystery of his incarnation: from whence such stupendous favours, all heavenly blessings flow down upon us. Can we then repeat the memory of so great a mercy too often? or can we do it without speaking of *Mary*? --- Is it possible then we should grudge to say ten *hail Mary's* for one *our Father*. -- O unnatural degeneracy! ungrateful, unkind that we are! if we will not thus bless and praise the Lord, with his blessed Mother, in return to such unheard of overtures of mercy and kindness to us!

But such cavils as these are only the effects of ignorance, and will upon the balance be found lighter than vanity. --- They cannot weigh against the authority of the Church, nor effect any thing but weakness and mere infirmity.

C H A P.

C H A P. IV.

Of the confraternity of the holy
R O S A R Y.

TH O' we are all members of the same mystical body of Christ, *who hath made us worthy to partake of the lot of the saints in light*, one society of men, one communion, one house, one fold, one flock under one supreme pastor, and consequently partakers with one another, of all the common prayers, fastings and other works of piety, in the great communion of saints; according to that of the 118th *Psalms*, *I am partaker of all them that seek thee, and keep thy commandments*. Which *S. Ambrose* explains thus: "As we say, "that the member is a partaker of the "whole body" (and the body of the good offices of every member) "so is he that "is a partner with them that fear God."

Yet in particular devotions, and acts of supererogation, which we are not in bounden duty obliged to, there both may be, and really is a stricter communication and alliance, more particular fellowships and societies, under the universal conduct and oeconomy of the Church: among those who aspire after more eminent degrees of a holy life, who desire to live more to the glory
of

of God, and the improvement of their souls, in a regular course of devotion.

For as in temporal kingdoms under the same universal government, we see erected particular academies of the learned, societies of merchants, sodalities of mechanicks, &c. to the great improvement of arts and sciences: so in like manner under the same general communion of the Church, we find devout persons husbanding the time, which others throw away upon the idle impertinences of life, flowing into particular societies, enrolling themselves like soldiers under one banner, and obliging themselves to certain rules, wisely adapted to the nature of the institution; to their like proficiency in the great art of a holy life, in the science of the saints, and the way of virtue.

And indeed, what can be imagined more conducive to the obtaining this end, than such a coalition in holy friendships, than mutual prayer and intercession for one another? Was it not by this means, that the primitive Christians extinguished in themselves every ill-natur'd passion of hatred, spite and envy; and supported their mutual love for one another, even to the astonishment of the heathen world, far beyond every thing that had ever been praised or admired in human friendship?

And

And therefore our holy father S. *Dominick*, that great admirer of S. *Paul's* precept, --- *love fraternity*, or brotherhood, would bring those holy acquaintances again into fashion, restore fraternity to its primitive splendor, and make us become again the wonder of the world: as he effectually did, where-ever he planted this heavenly vineyard.

He knew moreover, that it could not but be a great encouragement in the pursuit of virtue, to have companions, --- companions eminent for piety: through whose prayers and merits, such pardons and blessings are granted, as would not be obtain'd by men of less piety and perfection. — *He is a prophet*, says Almighty God, speaking to *Abimelech* concerning *Abraham*, *he shall pray for thee*. — And again, *My servant Job shall pray for you, for him will I accept*. — And do not we know, that great, very great without doubt is the power of example, of such edifying examples as we communicate with here in every good work. Example we know carries as it were enchantments along with it, and can make of us what kind of men it pleases. — To be a coward among heroes is a thing almost impossible: their very conversation inspires us with courage, and makes us ashamed of degenerate behaviour. — To join in league, and to go hand in hand with
 them,

them, breaks the difficulty, and removes every imagined lion out of the way.

And these are the reasons, why this devout chaplain of our blessed Lady not only introduced the devotion of the holy *Rosary*, but also judged it expedient to erect a confraternity * of the same: both to preserve it for the future, and to render it more efficacious in itself, by the united force and concurrence of many: in imitation of the ancient friendships of Christians, uniting and cementing their hearts by a mutual communication of prayers, and thanksgivings to God for one another. *You also assisting us by your prayers for us. †*

For, if, says our Blessed Saviour, *two of you shall agree together on earth, about any one thing they shall ask, it shall be granted them of my Father, who is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them. ‡*

* Of which we meet with very early mention in the bull of *Alexander IV. Splendor paternæ gloriæ, dat. Anagnini 10. Kal. Feb. 1259.* but 38 years after the death of *S. Dominick*, directed to his beloved sons the rectors and brethren of the confraternity of the holy virgin *Mary in Placentia*. --- In which he praises the salutary institution. --- desires it should be continually promoted more and more, and grants indulgences to those who shall hear high-mass, and the word of God once a month with reverence, in the Church of the *Dominicans*; in memory of the holy virgin. --- *D. Peter Maria Campius* Canon of *Placentia* has the bull at large, in his Church history, writing upon the year 1259.

† 2 Cor. i. 11.

‡ Mat. xviii. 19, 20.

And

And indeed if the joint agreement of two or three be of such force, to render our petitions effectual, what shall we say when hundreds, thousands, nay almost an infinity of people throughout all the regions under Heaven, jointly subscribe to maintain a holy correspondence by mutual prayers for one another; and for this purpose to send up their requests to Heaven, — in the heavenly devotion of the holy *Rosary*.

The number will undoubtedly add very much, in order to obtain the desired effect. The more numerous the petitioners are, the greater force, proportionably speaking, will the address carry with it. — *The prayers of many, says S. Thomas of Aquin, are more easily heard.* — And if the continual prayer of one just man availeth much, as S. James tells us, what will not the prayers of many bear away. God by a voice from Heaven could not announce it more efficaciously, than he has done, by shewing us how willingly he hears, how wonderfully he delivers, and how bountifully he rewards those that seek him, in the confraternity of the holy Rosary.*

If we ask of *Gregory XIII.* when the formidable fleet of the *Turks* was beaten at *Lepanto*, he will tell us: upon the first *Sunday of October*, when the confraternity of the holy *Rosary* were pouring out their

* 22. q. 83. art. 7. ad 3.

earnest prayers to God for their overthrow. * — If we ask of *Clement XI.* by what means the wonderful victory was obtained in *Hungary*, by the imperial army of *Charles VI.* he will tell us: that this is to be ascribed to the triumphs of the confraternity of the holy *Rosary*; when they were making their solemn supplications through the city of *Rome*, and with great devotion were sending up their prayers to God for that distressed army. †

If we ask when the city of *Rochelle*, so impregnable from its fortifications, and continual succours poured in by a neighbour nation, was carried by *Lewis XIII.* king of *France*, we are told ‡: in the year 1628, when the queen dowager his mother, and the reigning queen, with a great concourse of the court and people, glorified God with one mouth, and *praised his name in choir*: his grace the archbishop of *Paris* explaining the mysteries, and raising the devotion of the holy *Rosary*: who was followed by our religious, and all the people there present every day, till the joyful news was brought, that the town was taken.

In a word, not to swell into whole volumes, the society of the holy *Rosary*,

* In his bull *Monet Apostolus*, dat. Rom. 1. Apr. 1573.

† *Cum alijs*, dat. Rom. 3. Octob. 1716.

‡ By our right reverend F. *Nicholas Rodulpbus*, general of our order, in his circular letter dated Feb. 2., 1631. and *l'Année Dominicaine Pref. Apol. §. 12.*

has always been distinguished with the most shining instances of the divine favour, and adorned with as many miracles as the firmament is with stars ; as rich in graces, as the land of *Hevilath* in veins of gold ; and now swoln to such an immense grandeur and increase, as to sway the whole Church of Christ to the practice of it. — And what wonder, if that which was so planted and watered by Heaven should have so plentiful an increase, from the immediate blessings of God upon it.

'Tis incredible, cries out *Rovenius* archbishop of *Philippi*, “ what a multitude of “ people have inscribed themselves in “ the confraternity of the *Rosary* ; em- “ perors, kings and princes, noble and ig- “ nob’le, great and little, young and old, “ ecclesiasticks and seculars, men and wo- “ men.” * — To support the truth of this assertion, tho’ it has credit enough from its author, I shall instance in a few of the highest rank, both in Church and State. — The intelligent reader will make an estimate of the rest, from the mighty influence of such examples.

Of Popes, who have led the way before us, and whose names illustrate the matriculation books of the holy *Rosary* in our convent of *S. Mary super Minervam*, some

* C. V. p. 136. See p. 60.

are, *Pius V. Urban VIII. Clement. IX. Innocent XI.* — Of *Innocent XI.* I have read, that he would not leave the world without the general absolution of the holy *Rosary*, from the hands of our order.

Of cardinals, archbishops and bishops some are, *Francis de Clermont*, cardinal and archbishop of *Auch*, who desired to be made a member of it, as he tells us, in the bull which he published to the glory of the holy *Rosary*, dated the 9th of *April* 1514.

John Elektor archbishop of *Treves*, who not only enrolled himself, but also published a bull: *noverint devotiones vestrae*, dat. 17. *Mart.* 1495. in which he earnestly exhorts and animates his people, “ to embrace, and exercise themselves in this devotion, with so much the more zeal, by how much the more they see, and experience themselves to be rewarded, by an overflowing abundance of heavenly graces.

Hernest duke of *Saxony* and primate of *Germany*, *Herman* land-grave of *Hassel* and archbishop of *Cologn*, *Albert* marquis of *Brandenburgh* and archbishop of *Munich* *Ferombishop* of *Brandenburgh*, *Philip* count, of *Hinnenburgh* and bishop of *Bambergen*, *Tilo de Trotto* bishop of *Marsburgh*, *John* of *Schoneburgh* bishop of *Neuvenburgh*, &c. whose names we find register'd in our convent of *Cologn*.

Here

Here may be reckoned up the bishops of *Boulogne*, of *Laitoure*, of *Clermont*, of *Pays*, of *Ries*, of *Lions*, of *Amiens*, of *Augouleme*, of *Rennes*, of *Marseilles*, of *Baieux*, of *Eureux*, of *Senlis*, of *Langres*; *Damarets* bishop of *Chartres*, *Benignus Bossuet** bishop of *Meaux*, *Felix Vialar* bishop of *Chalon*, &c. in our *Rosary-books* of *France*.

James Boone archbishop of *Mechlin*, *Jaspax Nemius*, *Lewis de Berlaymont*, and *Francis vander Burg* archbishop of *Cambray*, *Ambrose Capello* bishop of *Antwerp*, *Martin Praet* bishop of *Ypres*, *Ladislaus* bishop of *S. Omers*, &c. in the books of the respective cities.

Alexander, bishop of *Forli* and nuncio throughout all *Germany*, speaks thus of himself: "We, moved by a particular devotion to the holy Virgin and her confraternity, desired to be inscribed in the same;" † as also did *S. Francis de Sales* bishop of *Geneva*, as we read in his life.

Of crowned heads we have eminent instances in his imperial majesty *Frederick III.* who wrote his name with his own hand, in the matriculation-book of the holy *Rosary*, in our convent of *Cologne* upon the

* Who tells us that he enter'd his name the same day with the duke of *Burgundy*, in our convent of *S. James's* in *Paris*, viz. on the 10th of *August*, 1612. *L'Année Dominicaine*, Pref. Apol. § VII. p. 55. & § X. p. 65.

† *Non defuit*, 9 *Mart.* 1475. *Etsi gloriosos*, 10. *Mart.* 1476.

feast of the nativity of our Lady 1475, of which fact *Alexander* bishop of *Forlì* was an eye-witness, as he declares in his above-mentioned bulls: and in,

Charles II. of *Spain*, and *Marianna* his mother, who not only inscribed themselves, but also humbly petitioned his holiness pope *Clement X.* to honour the day of inscription with a plenary indulgence, which he did in compliance with their devotion. *

And thus, to mention no more, for the detail were endless, both clergy and laity, from the scepter to the spade, from the highest to the lowest condition of people, have always thought it their greatest honour to enroll themselves among the devout children and clients of our blessed Lady, in her own confraternity, in her own favourite devotion of the holy *Rosary*. --- More favoured by her *Rosary*, one of the most divine exercises the heart of man can be engaged in, more honoured in being devoted to her, in being reckoned among her children, than in wearing crowns and swaying scepters.

O can we then stand pausing and deliberating, under the influence of such glorious examples! and refuse to embark ourselves in her service, and that with such company! — “ when an exercise of so great piety (they

* *Thesauros cœlestium donorum*, 16. Feb. 1671.

are the words of that purpled prince of the Church S. *Charles Borromæus*) “ is proposed to us, with an occasion of obtaining “ so many heavenly treasures. — Wherefore I exhort you all not to delay, but “ to give in your names, as soon as possible, into the confraternity of the *Rosary*, “ animated by the example of so many “ noble, pious and learned men to “ the honour of God, and his most holy “ mother, and the joy of the Catholick “ Church.”---Thus that holy archbishop of *Milan*. *

Remember your prelates who have spoken to you the word of God, and considering well the end of their conversation, imitate their faith, † their lives and devotion to God, and his blessed mother of the Rosary.

C H A P. V.

Of the sentiments of the learned, of saints, and great spiritualists, upon the subject of the holy ROSARY.

’TIS a wise saying, worthy the wisdom of Solomon: *Let another praise thee, and not thine own mouth.*—Others therefore shall only speak here, whilst those of my

* See the following chap. p. 58.

† *Heb.* viii. 7.

order shall be silent, — How many, how great! — Hear then the testimony of the university of *Sorbonne*: “ We bear witness in
 “ truth, that the greatest part of *France*
 “ was purged from the pestilential plague
 “ of hereticks, by the *Rosary* of S. *Dominick*. *

The university of *Salamanca* applauds and cries it up in these words: “ The
 “ *Rosary* of the order of preachers has
 “ established the kingdoms of *Spain* in the
 “ catholick faith.” † — The university of *Bononia* exalts it thus: “ God has deliver-
 “ ed us from dearth, from pestilence and
 “ war, by *Mary* of the *Rosary*: where-
 “ fore we accept her for our patroness. ‡

The learned *Navarre*, that great doctor and interpreter of laws, writes of it thus: “ The holy patriarch S. *Dominick* learned
 “ this method of praying by the inspiration
 “ of the holy Virgin, and Mother of God,
 “ *Mary*. And by this form of prayer,
 “ which can never enough be praised, many
 “ pastors, learned and unlearned, have at-
 “ tained to a taste of divine and heavenly
 “ things. ||

P. Suarez, one of the greatest lights of the society of Jesus, extols it in these words: “ This manner of praying is very
 “ pious and holy, and best suited to ob-

* *Gravina*. † *Salmanticensis*. ‡ *Litera universitatis*.
 || *Miscel. 1. de Psal. seu Rosario* p. 469. & 470.

“tain all the effects of prayer : of this no
 “Catholick can doubt.” And he adds:
 “That it has been confirm’d by many
 “prodigies, miracles, and revelations.*

The reverend and learned *Laurence Beyerlinck*, canon and arch-deacon of the episcopal Church of *Antwerp*, gives this e-logium of it : “It is a most laudable custom among catholicks to say the *Rosary* every day. The holy Virgin *Mary* has also manifested, by many signs and miracles, how acceptable this pious devotion is to her. †

John de Lansheim canon of *Cologne*, who is believed to have been present at that famous dispute, ‡ after which both the devotion and confraternity of the *Rosary* was so highly honoured, confirmed and approved, by the whole university of *Cologne*, speaks thus to its praise : “No more devout manner of praying, or that tends more to the salvation of men, can possibly be instituted. It cannot be dis-

* *Tom. 2. de Relig. l. 3. de orat. vocal.* In his digression upon the *Rosary*.

† *Tom. 2. p. 228. col. 1.*

‡ Upon the subject of the *Rosary* ; which some, out of what motive God knows, thought it theirs to disclaim : when our learned *Michael ab insulis*, D. D. in the university of *Cologne*, and first regent of our study, presided, about the feast of the nativity of our blessed Lady ann. 1475. P. Andrew Coppenstein *de ortu progressu & statu Rosarii*, tom. 1. l. 3. c. 3.

“ praised, either by the learned, or unlearn-
 “ ed, &c. *

Gregory Lopes, of the *Society of Jesus*, that
 zealous apostle of *Mexico*, advised thus :

“ They who propose a proficiency in a
 “ spiritual life, let them devoutly say the
 “ holy *Rosary*.†

P. John le Jeune, priest of the oratory,
 that learned, apostolick, zealous preacher,
 held in the highest veneration all over
France, in his *preface to young preachers*,
 tells them : “ I have found (says he) that
 “ the number of sins very much decrease
 “ in those places, where the confraternity
 “ of the holy *Rosary* is instituted ; and
 “ therefore preach often of the indulgences,
 “ of the participation of prayers and good
 “ works, which are found in this confrat-
 “ ernity ; and set forth also how the holy
 “ Virgin helps and assists all those, who ex-
 “ ercise themselves in this devotion, both
 “ in life and death.

Another great apostle of *France*, *P. Honoré le Canchs*, experiencing the same won-
 derful efficacy of this devotion, always said
 the *Rosary* with his auditors, before he an-
 nounced to them the word of God.

Urban VII. hearing of the prodigious fruits
 with which the *Rosary* was blessed in the
 kingdom of *Naples*, by the zealous preach-

* *Coppenstein* above quoted. † *Francis Lofa* in his life.

ing of that second *S. Paul, Timothy Ricci* of our order, sent for him to *Rome*, in order to animate the people to this devotion, and draw down from Heaven the same blessings upon them.*

S. Francis de Sales, in his introduction to a devout life,† exhorts his readers to the devotion of the holy *Rosary*, and delivers his sentiments in these conceived terms :
 “ The *Beads* are a MOST PROFITABLE
 “ manner of praying, if they be used as
 “ they ought; and to that end, provide
 “ yourself some of those little treatises,
 “ which teach the way of repeating them.”

In what honour and veneration *S. Philip Neri* had the *Rosary*, and what a great confidence he placed in the intercession of the Virgin *Mary*, sufficiently appears, from this one instance of his using it (which he always carried about his neck) to drive away from one of his penitents a violent inward pressure and anxiety of heart. ‡ — *Urban VIII.* in the bull of his canonization, || declares, that many miracles were wrought by the *Rosary*, which this saint had

* *l' Année Dominicaine, tom. 1. de l' Octob. Pref. Apol.*

† *Par. 2. c. 1. n. 7.*

‡ *Josepb. de Cresspin in Schol. Spir. S. Philippi Nerii.*

|| Which solemn acts of the Church, prescinding from the particular direction of the Holy Ghost, deserve the highest credit from the nicest scrutiny, and severest examination of the truth of facts, above all the acts of any court of judicature upon earth.

used in his life-time : — of five the learned hagiographer *Papebrochius* bears testimony.

The ecclesiastical congregation of *Liege*, in their manual of the *Sodality of the Annunciation of Mary*, makes an honourable mention of it, and distinguishes it with this character : “ The noblest confraternity of
 “ the holy *Rosary*, first instituted by S.
 “ *Dominick* in the territories of *Tolouse*,
 “ excels other confraternities in dignity,
 “ and in fruit surpasses them.

The noble sentiments S. *Charles Borromæus* conceived of it, sufficiently appear from that pastoral letter which he directed to his beloved clergy and people, the 25th of *March*, 1584. — These few exscripts may give my reader some idea of them :
 “ We have concluded (says he) by virtue
 “ of apostolick authority given us by *Gregory XIII.* to institute the confraternity
 “ of the holy *Rosary* in our episcopal
 “ Church ; which consists wholly in exercises of piety, and the most acceptable
 “ devotions to God . . . First instituted by
 “ the holy Father S. *Dominick*, to the honour of the most holy Virgin *Mary*,
 “ approved and confirmed by popes, and
 “ favoured with many indulgences and privileges . . . It contains great mysteries or
 “ significations ; for the number of one
 “ hundred and fifty *Angelick Salutations*
 “ agrees with the number of *David's Psalms* :

“ *Psalms*: and as to its division into three
 “ parts, the five *Our Fathers* reminds us
 “ of the five wounds of Christ; the ten
 “ *Hail Marys* of every *Decad* shew forth
 “ the ten commandments; lastly, the fifty
 “ *Hail Marys* signify the year of solemn
 “ jubilee,* whereby in the holy Scriptures
 “ is decyphered to us the forgiveness of
 “ sins. Consequently, they who pray to
 “ Christ, and honour his Mother by this
 “ number of prayers . . . may obtain full
 “ remission of all their sins, and grace . . .
 “ to keep the divine commandments
 “ Moreover, it is very piously ordained,
 “ that the whole *Rosary* should be con-
 “ cluded in the contemplation of fifteen
 “ mysteries, &c.

Again, the same holy prelate commands,
first, “ Particular care to be taken, that
 “ the Christian soldiers (the war being
 “ now broke out against the *Turks*) de-
 “ voutly come and exercise themselves
 “ every day in the *Rosary* of the Virgin
 “ *Mary*.† *Secondly*, That the Virgins of
 “ the congregation of *S. Ursula* shall say
 “ a whole *Rosary* every week. ‡ *Thirdly*,

* In which the *Jews* rested from their labours, and
 kept a perpetual festivity, to typify also the jubilee of
 endless pleasures, in the heavenly *Jerusalem*.

† *Act. par. 1. Conc. Provinc. 6. de Disciplina Christian.*
Mil. p. 258.

‡ *Tom. 2. act. par. 5. Instit. Doctr. Christian. c. 5.*
p. 831.

“ That

“ That the students of the seminary shall
 “ hear *Mass* and say the *Rosary* every
 “ day.” || — What noble sentiments of devotion filled the breast of this holy prelate towards the queen of the holy *Rosary*!

And not much inferior were those of the great illustrious prelate *Philip Rovenius*, archbishop of *Philippi*, and vicar-general of the *United Provinces*; an example of great humility, in knowledge most eminent, as we read in his life; an impenetrable wall for the house of *Israel*, and an exile for the faith: who was never found alone in his chamber without a pair of beads in his hands, kneeling before a crucifix or walking, except when he wrote or studied. — The reader, I hope, will thank me for transcribing some of his own words from his treatise of the *Rosary*.

“ The name (says he) seems to come
 “ from hence, that as we, of many different odoriferous flowers, or roses plucked out of some sweet garden, make a crown or garland to honour or adorn some person withal, so in like manner devout souls gather out of the sweetest garden of the holy Scriptures, certain prayers and principal mysteries of the life of Christ, and dispose them like so many beautiful flowers in a certain num-

|| *Tom. 2. ass. part. 5. Instit. Seminar. part. 3. c. 2. p. 875.*

“ ber,

“ ber, in the form of a crown or garland,
 “ to be offered up to God the Lord and
 “ his Mother : for without doubt these
 “ flowers send forth a sweet and agreeable
 “ odour before God and the holy Virgin
 “ *Mary*.

“ It was taught and recommended to
 “ *S. Dominick* by the holy Mother of God
 “ upon the day of her annunciation . . . ,
 “ when he was employed in extirpating
 “ the heresies of the *Albigensians* . . . By
 “ this devotion such a reformation fol-
 “ lowed, that immediately many alms
 “ were given, many Churches and hospi-
 “ tals built. Holiness of life grew more
 “ conspicuous, the honour of the Church,
 “ the contempt of the world, justice,
 “ concord, honesty and other virtues in-
 “ creased among Catholics. The labou-
 “ rers went not to their work before they
 “ had said their *Rosary*. Nay many, both
 “ men and women having forgot it, rose
 “ up out of their beds in the night to sa-
 “ tisfy their devotion. If any had omitted
 “ the *Psalter* he looked upon that day as
 “ lost. If any man was devout, he was
 “ said to be of the confraternity of the
 “ *Rosary*. Of gamesters, drunkards, &c.
 “ it was commonly said, those men say
 “ not their *Rosary*.

“ By the *Rosary* innumerable miracles
 “ were wrought ; great sinners were con-
 “ verted ;

“ verted ; rigorous penance, and devotion
 “ to *Jesus* and *Mary* so increased, that
 “ angels seemed to converse upon earth.

“ By the *Rosary* heresies were extirpated,
 “ and the faith much strengthened ; in-
 “ somuch that many were ready to die for
 “ it. In vain had the preachers laboured
 “ against the foulness of sin and heresy,
 “ unless the hearts of men had been first
 “ disposed by prayer to feel the virtue of
 “ the medicine, and grace obtained parti-
 “ cularly by the *Rosary*, to see their blind-
 “ ness.

“ How advantageous it is to say the
 “ *Rosary*, we may observe from hence ;
 “ because there is nothing more acceptable
 “ to the Holy Trinity, nothing more de-
 “ lightful to the angels and saints of God,
 “ and nothing so powerful against sin,
 “ against the temptations of the devil, or
 “ of the flesh, as a continual meditation
 “ upon the mysteries of *Jesus* and *Mary*.

“ It may well be called the book of life,
 “ in which both the learned and unlearned
 “ may read without letters . . . the whole
 “ life of *Jesus* and *Mary* ; may meditate,
 “ and make daily proficiency, according
 “ to the proportion of their endeavours,
 “ in copying after their virtues.” Thus
 the archbishop of *Philippi*.

Here I might bring down the renowned
 abbot *Blosius*, with many other venerable
 autho-

authorities ; but take the sentiments of one mitred head more, and I conclude this chapter, viz. those of the experienced bishop of *Heliopoli*, superior of all the apostolick missions in the kingdoms of *Asia*, *Siam*, *Camboy*, *Cochin*, *China*, and all the adjacent countries, as he delivered them with his own mouth to our Rev. Father *Martin Harnay*, * D. D. and one of the strict faculty in the university of *Lovain*, in the year 1677, in these words: *That he and his co-adjutors had studied divers means to bring the inhabitants of these countries from heathenism to Christianity, but had found none more conducive to that end than the devotion of the holy Rosary.*

Read the histories of our missions in the *Indies* ; read the history † of our province in the *Philippine Islands*, sacred to the holy *Rosary* ; read and wonder how it triumphed over idolatry, how powerfully it prevailed upon the heathens to embrace the faith of Christ, and abandon their wicked lives.

We are told likewise in the same history, ‡ that this was the means our religious so successfully made use of, as others have done after their example, when they came into the kingdom of *Japan*, in order to move the *Barbarians* to hearken to their

* Thus in his oration to the university of *Lovain*, in a publick act of license, the 21st of *October*, 1679.

† Part I. l. 1. c. 27.

‡ Part. I. l. 2. c. 6.

doctrine, and prepare their minds for the receiving the faith of Christ. — And what fruits did they not reap? — But I hasten to another chapter.

C H A P. VI.

Of some other eminent devotees of the holy ROSARY.

AS it may be acknowledged, I believe, that our holy Father S. *Dominick* left, to his religious followers, his holy spirit of a fervent and sparkling devotion to *Jesus* and *Mary* of the holy *Rosary*, I shall but instance in two or three of all that goodly number of saints, who have been the glory of the Church, and the ornament of his order.

S. *Pius V.* said holy *Rosary* every day, with all imaginable devotion, even while he sat under the cares of the universal Church in S. *Peter's* chair.*

S. *Lewis Bertrand* did not only cultivate this devotion in his own person, but converted even thousands and thousands of the *Indians* by it. --- By the touch of his *Rosary* he rais'd to life the daughter of an *Indian* woman, which afterwards he

* *Gabuti* and *Papebrochius* in his life.

gave to a person of quality of the city of *Valencia*, with these words: " See that
 " you keep it carefully, for by it, as by
 " his instrument, God has healed the sick
 " and raised the dead." --- And this was
 brought with such evidence in the process
 of his canonization under *Clement X.* as
 to be received in the Bull of his canoniza-
 tion. *

S. Ignatius, founder of the society of
Jesus, gave an hour every day to the im-
 provement of his soul in the devotion of
 the holy *Rosary*. † --- And his children
 worthy of so glorious a parent, have rules
 prescribed them in their constitutions, to
 teach the mysteries of the holy *Rosary* --- to
 say it. And in their instructions of the
 sodality they exhort all, to be much affect-
 ed to the universal devotion of the *Rosary*.

S. Francis de Borgia said the *Rosary* every
 day, under a most attentive contemplation
 of its mysteries. ‡

S. Francis de Sales, when the tempter
 had insinuated into his soul the blackest sug-
 gestions to despair, made a vow to God
 and his blessed Mother, as we read in his
 life, || to say the *Rosary* every day, as he
 did, and the temptation immediately ceased.

* *l' Année Dominicaine Pref. Apl. §. 9.* and in his life.

† *Anton. Vieira Serm. 29. de S. Rosario.*

‡ *Heribertus Rosweydas* in his life.

|| Part I. c. 5.

The seraphick virgin *S. Tereſia* tells us, in the deſcription of her life, that ſhe ſought ſolitude . . . to pray *particularly the holy Roſary*, to which her mother was much devoted. --- And again, *I took my Roſary to pour forth vocal prayer.*

S. Felix of the order of *Capucines*, and *S. Peter de Alcantara* never omitted it one day. --- which *S. Peter* valued at ſo high a rate, as to dedicate the firſt convent of his reformation in honour to our bleſſed Lady of the *Roſary*. *

The bleſſed *Cecilia de Palantia* built fifteen chappels of ſtations, upon a mountain on which ſhe lived anſwerably to the number of the myſteries of the holy *Roſary*. --- To live there without doubt as angels do upon love, and peace, and joy in the Holy Ghoſt, and to ſpend whole days as many have done, upon the heavenly fare of angels, in the contemplation of thoſe heavenly myſteries. †

S. Paſchal Baylon of the holy order of *S. Francis* had the *Roſary* always in his hands. -- It was his meat and drink, and all his delight to ſpeak of it, --- and by it reſtored ſight to a young man, that had loſt the apple of his eye. ‡

* *P. Marcheſe*, l. 3. c. 15.

† *Papebrochius*, tom. 1. ap. p. 646.

‡ *Papebrochius* in his life.

The blessed *Cecilia* of *Ferrara*, of our order, was found after her death with her hands full of fragrant roses. --- Thus Heaven would signify, how accepted her devotion was, who in her life-time had the *Rosary* continually in her hands, its prayers in her mouth, and its mysteries in her heart. *

The pious princess *Cynthia Gonzaga* experienced such a wonderful sweetness in the devotion of the holy *Rosary*, and such mighty affections of reverence and love to God, and the glorious Virgin *Mary*, that her soul was dissolved and melted down as it were, whilst sweetest tears flow'd in great abundance from her eyes. --- And therefore she said it constantly every day, as she herself declared, *with such attention to the mysteries, as if they had been present before her eyes.* †

Among the many visible heads of the Church, who have so highly applauded this devotion, encouraged and rewarded our acceptance of it by the most endearing invitations, may deservedly be reckoned *Sixtus V.* ‡ and those whom he reckons up, admirers of the holy *Rosary*: *Urban IV.* *John XXII.* *Sixtus IV.* *Innocent VIII.* *Alexander VI.* *Julius II.* *Leo X.* *Pius IV.* *Pius V.* and *Gregory XIII.* who published

* *Marchese in Diario Mariano.*

† *Bollandus in her life.*

‡ *Dum ineffabilia, dat. Rom. 30. Jan. 1586.*

eight different diploma's to the promotion and propagation of it.

Innocent XI. after a strict research of the sacred college of cardinals, in his epitome of the graces and indulgences of the holy *Rosary*, bids us *hold for certain, that they come confirmed to us by divers popes, viz. by Leo X. Clement VII. Julius III. Pius V. Sixtus V. and Paul V.*

Clement XI. out of his peculiar attachment to the devotion of the holy *Rosary*, extended its feast first instituted by his holiness pope *Gregory XIII.* to the whole Church of God, now confirmed and ratified by *Benedict XIII.* of blessed memory. — That all the nations of the earth might bless the Lord, and be transported into extasies of joy and thankfulness for all his signal mercies obtained by it. — What marks of honour and esteem, what distinguished glory to the holy *Rosary* !

But besides so many oracles of the see of *Rome*, by which the vice-gerents of Jesus Christ have demonstrated their devotion to our Lady of the holy *Rosary*, what care have their excellences the pope's nuncios, their eminences the cardinals, the right reverend archbishops and bishops taken, and what zeal have they not shewn, to interest and influence the world in favour of its merits !

His

His excellence *Alexander* bishop of *Förli* and nuncio published two bulls ; — his eminence cardinal *Raymond*, of the title of *S. Mary Nova*, and nuncio throughout all *Germany*, one ; — his eminence cardinal *Giles*, of the title of *S. Matthew*, and nuncio in *Spain* and *Portugal*, one ; — and *John à Toledo*, of the title of *S. Sixtus*, one : and all to the praise and propagation of the *Rosary*.

Francis vander Burg, archbishop of *Cambray*, considering the wonderful fruits of this devotion, and willing to follow the footsteps of his predecessors, as he himself expresses it, commanded by a particular brief, that the holy *Rosary* should be preached up through his whole diocese.*

Felix Vialar bishop of *Ghallon*, and the celebrated *Benignus Bossuet* bishop of *Meaux*, erected by the leave which they obtained, and authority of our order, the confraternity of the holy *Rosary* in the parish-churches of their respective bishopricks ; and commanded the curates to promote it with all zeal and diligence.†

Alan de Salminiac, bishop of *Cahors*, so renowned throughout all *France* for the wonderful sanctity of his life, never suffered

* *P. Nicolas Faton* dans son *Paradis terrestre du Rosaire*, dedicated to *Theodorus de Brias* archbishop of the same see.

† *l' Année Dominicaine*, tom. 1. de l' *Octob. Pref. Apol.*

a day to pass over his head, without saying the *Rosary*: — eminent for the like piety was *Claude Grenier* (anteceffor of *S. Francis de Sales* in the bishoprick of *Geneva*) who wore the *Rosary* publickly about his neck, even when he went to *Tonon* to reclaim the hereticks. --- Thus in their lives.

William Piat, bishop of *Tarsus*, vicar-general of the archbishop of *Tolouse*, in a synod held in the year 1545, by command of the archbishop, published this ordinance:

“ * Pastors, it is commanded you, to admonish, and teach the people, to give honour and reverence to the blessed Virgin *Mary* . . . And to this end, we command and admonish every one, men as well as women, to carry and read a book given out for their use, called the *Rosary* . . . For among all other sorts of worship this is the most acceptable to God and his Mother; as we find by miracles, which the Holy Virgin confers upon those, who honour her with this worship.

Charles V. eminent for his great devotion and true knowledge of God, placed so much piety in the holy exercise of the *Rosary*, that no day passed over his head, but what saw him thus employed upon his

* *P. la Fon*, tom. 1. mens. *Octob.* in *Ep. Apol.* §. 3. p. 68.

knees before an image of our Lady : * ---
 And that too before he would engage himself in any worldly business : *After I have said the Rosary of the Mother of God, I shall give audience to military affairs.*

Philip IV. king of *Spain* wrote to the bishops of *Italy* to this effect : “ The particular devotion which I have to the
 “ most Holy Virgin, moves me to declare
 “ the same . . . and to wish it great and
 “ flourishing in all my kingdoms . . . To
 “ this end I have judged it expedient . . .
 “ to charge you, that you order the *Rosary*
 “ to be said publicly and with a loud
 “ voice, in all places and Churches . . . of
 “ this confraternity. And that the pastor,
 “ or some other priest or religious, shall
 “ at the same time, to promote the devotion of the holy *Rosary*, set forth the indulgences, and miracles which have been
 “ wrought through the intercession of the
 “ Holy Virgin *Mary* and that above
 “ all, he diligently admonish the people to
 “ say it, after this manner, &c.” Out of *Madrid* the 19th of *February*, 1643.

The KING.

By command of my lord the king,

Antonio Aloso Rodarte.

* *Spandanus* bishop of *Narbonne*, in his Church-history, ad a. 1543.

In another letter of the 1st of *February*, 1647, to the dean and whole chapter of the city of *Lima* in the kingdom of *Peru*, he commands an anniversary solemn festivity to be celebrated in the Church of the *Holy Order of Preachers*, upon the second *Sunday* of *October*, in thanksgiving to God and his blessed Mother, for many victories obtained in that kingdom through her intercession, and by the devotion of the holy *Rosary*.*

Other *Philips* and *Ferdinands* of *Spain*, *Blanca's* and *Lewis's* of *France*, *Alexanders* of *Scotland*, *Casimires* of *Poland*, *Alphonfus's* of *Portugal*, and other crowned heads of other kingdoms, singular devotees of the holy *Rosary*, and favourers of its preachers, would lengthen out the royal list beyond the bounds of my intended brevity.

S. Francis de Sales, in his funeral-sermon the 27th of *April*, 1602, upon the death of prince *Philip Emmanuel* of *Lorain*, duke of *Mercoeur*, &c. told his audience, *That this prince said the Rosary of five decads every day, all his life long.*

The duke of *Lorain*, after the siege of *Vienna*, seized with a violent fit of sickness, and seeing death approaching, desired by his confessor, † that the *Rosary*

* *l'Année Dominicaine*, t. I. de *l'Octob.* *Pres. Apol.* p. 102.

† Thus he in the life of this prince.

should be said for him, during the whole time of his agony.

The noble knights of *Malta* (formerly called of *Jerusalem*) to express their veneration to this devotion, would have their arms encircled with the *Rosary*, --- and that the great master, and all the other principal officers (when they appear in their solemn robes) should carry its mysteries, fastened by a golden string to their knightly mantle.

Here you may see all the inhabitants of the island, animated by their example, noble and ignoble, men and women with their beads, either about their necks, or in their hands, or at their girdles. --- Here you may behold them every morning loudly performing this devotion before the first Mass, and upon *Sundays* and holy-days, both morning and evening, in our parish-church of *Valetta*. --- Nor is there a Church in the whole island, either within or without the cities, in which the *Rosary* is not said choir-wise.

Here I shall say nothing of the wonderful devotion of all the chief cities and villages of *Spain*, *Portugal*, &c. --- I shall only mention some of *Italy*, viz. *Bononia*, *Fano*, *Osimo*, *Perugia*, the republick of *Luca*, &c. who have chosen *Mary* of the *Rosary* for their Lady and Patroness. --- Of the royal city of *Naples* I shall only say, that upon the first *Sunday* of *October* you may hear

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the

the *Rosary* resounding from the corners of the streets. --- Of the archducal city of *Fla-*
rence I shall only tell you, that amongst
the other articles of their anniversary prayers
of forty days, 'tis ordained that the *Rosary*
be said choir-wise, in all the cross-ways of
the city.

Here I shall pass over in silence the papal
city, the Mistress-Church of Christianity,
and only conclude with the words of the
sacred college of cardinals to his holiness
pope *Pius V.* when the *Turks* breathed no-
thing but fire and flame against Christen-
dom: *We will go to the Holy Virgin Mary*
super Minervam, and make our vows to say
*the holy Rosary for victory.** --- All joy to
our blessed Lady of the *Rosary*, from the
glory of such admirers, persons of such emi-
nence and dignity! --- what solid glory!

C H A P. VII.

Of the triumphs and victories of the *holy ROSARY.*

AMONG the many wonderful things
which have ennobled this devotion, I
shall only instance in a few, which come

* *Fontanella de Bello Navali, & Reverendissimus Nicholaus*
Rodulphus totius ordinis F. F. Præd. Generalis in sua Epist.
encyclica, dat. Feb. 2. 1631.

recommended to us, either by the greatest authority upon earth, I mean the authority of the holy Catholick Church; or of such as must be allowed of most distinguished judgment, undoubted credit and veracity.

The trophies that were raised, and the spoils that were borne away in triumph, even to the extirpation of the *Albigensian* heresy, which over-ran so great a part of *France*, we may be able to form some notion of, from the singular power, and the wonderful success, which the Church ascribes to the preaching of the holy *Rosary*, in the fourth lesson of the canonical-office upon *Rosary Sunday*.

Hither, in the fifth lesson, she likewise refers that glorious victory obtained over the *Turks* in the sea-fight at *Lepanto* in the year 1571, under the pontificate of pope *Pius V.* when the formidable fleet and armament of the *Ottoman* empire, so vastly superior in number and strength to the naval forces of the confederate Christian princes, threatened to swallow up the Christian world. ---- So vastly superior, I say, that there was no hope of victory, but from the interposition of the almighty Being, who at his pleasure *bringeth the counsel of the heathen to nothing*.

In this calamity the Church of Christ set herself to cry mightily, *to the most high and mighty one, that inhabiteth eternity*, espe-

cially through the powerful intercession of the victorious queen of the holy *Rosary*: *the comfort of the afflicted*, as she is prayed to in her Litanies, and *the help of Christians*. --- And on the 7th of *October*, being *Sunday*, the two fleets met, and towards evening engaged each other, at the very time the confraternity of the *Rosary* were at their beads. --- And Heaven heard their vows through her intercession, and delivered them out of the depth of their distress: for scarce had they finished their devotions, but the Christian fleet gave the common enemy a fatal overthrow At once a most amazing and unexceptionable instance in favour of the holy *Rosary*!

For tho' the engagement, as I said, happened at *Lepanto*, yet in *Rome*, so far distant, the victory was revealed to his holiness pope *Pius V.* the very moment it was obtained: which he immediately declared to his domesticks, in a rapture of joy and transport, ascribing it to the devotion of the holy *Rosary*. --- Nay, the truth was so evident and universally acknowledged, that the *Venetians* cried out in extasies: *not our sea-admirals, not our might, not our arms, but Mary of the Rosary has given us the victory*. --- Nay, even the *Grand Sultan* himself was wont to say upon this occasion, that he dreaded more the prayers of *Pius V.* than the arms of all Christendom.

Now

Nôw when the city heard the joyful news confirmed by the ordinary way of posts and couriers, 'tis easy to imagine what *Te Deums*, what repeated acclamations of thanksgivings to God then filled the air ; and what ecchoes of joy and praise resounded to the triumphant queen of the holy *Rosary*. What their expressions of gratitude, and what the excesses of their transports were, for so miraculous a delivery, so heightened by the greatness of the calamity they were delivered from, we may in some measure conceive, from what they did, as the *Israelites* had done before them upon a like occasion,* when a publick day of rejoicing, and thanksgiving to God and *Mary* of the holy *Rosary*, was instituted and ordained by the Church,† to be yearly kept with great solemnity upon the first *Sunday* of *October*, in memory of the miracle and mercy of that blessed day : more to be attributed to the spiritual weapons of the faithful devout squadrons of the holy *Rosary*, than the glittering arms of the Christian soldiers, never more gloriously stained with blood than on that day. --- *A great*

* When, as we read in the book of *Judith*, the synagogue decreed a day of thanksgiving to be recorded among the other *Hebrew* holidays, in memory of that signal victory obtained over the *Assyrian* army by her means.

† Gregory XIII. *ad perpetuam rei memoriam*, dat. Rom. apud S. Petrum sub annulo piscatoris, 1 Apr. 1573.

sign, emphatically great, appeared in Heaven that day, a woman cleathed with the sun, and the moon under her feet.

To this the Church subjoins, in the sixth lesson, another miraculous instance, much of the same nature, but of far later date, even within the compass of our own memory. --- You cannot but remember, what a terror and consternation all *Europe* was in, when in the year 1716 the Imperial army, under the conduct of prince *Eugene of Savoy*, laid as it were besieged between the city of *Belgrade*, that strong bulwark of the *Ottoman* empire, defended with a garrison of twenty thousand, and a far superior army of above two hundred thousand *Turks*; and when *Corfu* was beleagured by an army of forty thousand of the same common enemies of the Christian name.

You cannot but remember likewise, how our holy Mother the Church, while the Christian army, or rather the fate of Christendom laid thus at stake, shut up between two fires without possibility of retiring, betook herself to her usual weapons; and especially not unmindful by what means the glorious victory of *Lepanto* was obtained, to those of the holy *Rosary*. When *Clement XI.* in this publick calamity sent his confessor, our right reverend Father *G. Sillery*, master of the sacred palace, to the general of our order, to appoint a solemn procession

procession of the holy *Rosary*: which was accordingly made through the city of *Rome*, and accompanied with the clergy, nobility, &c. with lighted torches in their hands, to the number of above forty thousand, all unanimously joining in the devotion of the holy *Rosary*.

Which was likewise incessantly carried on by command of his holiness in our Church of *St. Mary super Minervam*. And thro' the great mercy of God, it proved no less efficacious in favour of the Christian army now by land in *Hungary*, than it had formerly done in the sea-fight at *Lepanto* in the *Morea*; ---- efficacious even to the drawing down from Heaven a thick mist, unusual in those parts, and not known for many years before: --- thick even to a visible demonstration of the hand of God shining in it. The Christians providentially laid hold of this occasion, as the only means of safety; and marching out to surprise the enemy, Heaven (which sent the mist to conceal their approach) conducted them directly into their camp: where they made such a havock and slaughter, that as many as could escape abandoned it, and left it to the plunder of the Christians.

Now after his holiness had understood by the count of *Gallas*, the Imperial minister at the court of *Rome*, that the *Turks* were beaten, and *Belgrade* taken, and some

time afterwards news being brought that the island of *Corfu* was abandoned, he acquainted our general by cardinal *Caraccioli* archbishop of *Capua*, that he would keep his chappel in our Church of *St. Mary* the *Sunday* following: where cardinal *Dada* bishop of *Albano* sung high Mass, and his holiness intoned *Te Deum*, in thanksgiving to God for the victories obtained by the interposition of our Lady of the *Rosary*.

And as a farther demonstration of his sentiments, he sent one of the five standards taken from the *Turks*, which he had received from his Imperial majesty, by his sacristan the right reverend *Nicholas Olivieri* bishop of *Targa*, to our general, which he delivered with these words: “ His holiness
 “ commanded me to deliver this standard
 “ . . . into your hands, to be hung up as
 “ an eternal monument by the altar of our
 “ Patroness For his holiness judges,
 “ that this hostile spoil can no-where be
 “ better placed than in this Church,
 “ where the faithful have so fervently im-
 “ plored her assistance in the devotion of
 “ the holy *Rosary*.

Yet all this was not enough. A decree was published, in which he ascribes this glorious victory, obtained over an innumerable army of the *Turks*, about the same time that the confraternity of the *Rosary* were performing their solemn supplications through
 the

the city of Rome ; as also the delivery of the island of *Corfu*, from a siege that was formed against it, to the triumphs of the holy *Rosary*.

And therefore to eternize the memory of so signal a blessing, and to convey a most grateful acknowledgement of it to the latest posterity, he extended the feast of the holy *Rosary* to the universal Church, to be celebrated by all without restriction, according to the rite of a double major : * which was ratified and confirmed by his holiness pope *Benedict XIII.* of glorious memory : as we read in the office of the Church, with this pious exhortation : “ Let
 “ us therefore daily venerate the most holy
 “ Mother of God, with this most accept-
 “ able service, that she who being im-
 “ plored by the prayers of the *Rosary*, has
 “ so often given us victory over our ene-
 “ mies upon earth, may likewise grant us
 “ to overcome those of hell.

And thus it is the singular glory of the holy *Rosary*, to be honoured with the solemnity of a festival, with a proper Mass and office, to be celebrated throughout the whole Christian world, with all joy and thankfulness to God, for so many marvel-

* *Cum aliis dat. Rom. 3. Octob. 1716.* commanding likewise the proper office and mass to be inserted in the *Roman* breviary and missal.

lous victories atchieved by it. --- What honour !

One instance more in this kind, and I have done. Our right reverend Father *Nicholas Rodulphus*, master-general of the whole order of *S. Dominick*, in his circular letter directed to the whole body, in the year 1631, tells us, that he had received letters from our congregation in the *East-Indies*, with this account: and my Catholick reader, I doubt not, will rest secure of the truth under the authority of such a witness. --- In abridgment it stands thus:

Great numbers of the heathens being converted to the Catholick faith, by the apostolick labours of fifteen of our religious, who were sent by our reverend Father *Lewis de Spiritu Sancto*, to an island above *Malacca*, the emperor (whom they call *Monotapa*) was so incensed against them, that he resolved to send an army of an hundred thousand men to smother them all in their own blood.

The *Gentile* converts hearing the dismal news, address themselves to the above-mentioned Father *Lewis*, desiring him to come to their assistance without delay. Upon which, he immediately hastens to their relief, with as many Christians as he could assemble together from the adjacent places; and earnestly exhorts them to fight for the faith,

faith, like faithful soldiers of Jesus Christ, and not to turn their backs in the day of battle: but to put their whole trust and confidence in God, and in the intercession of his blessed Mother, the glorious queen of the holy *Rosary*.

And after having ordered the mysteries to be painted on their colours and standards, they march out, thus armed with the shield of faith, to meet and give battle to the enemy, whom they entirely routed: insomuch that after their return from victory, like another *Abraham* from his triumphs over the kings, they erected a magnificent Church in honour to our blessed Lady of the *Rosary*, to perpetuate the memory of her mighty protection, and the signal mercy of that happy day.

But what followed was still more surprising. --- Eight months afterwards, the new emperor and empress, with many princes of the kingdom, were converted to the faith; and the emperor's nephew sent to our Fathers of *Goa*, where he was baptised with great solemnity.

Heretofore, sometimes the elements of nature fought against the enemies of God's people; sometimes *they fell wounded of one another*, sometimes an angel appeared in *white cloathing, with armour of gold*: but here the queen of angels fights for her children.

C H A P. VIII.

Of some other fruits of the holy
R O S A R Y.

IT has pleased Heaven not only to distinguish this devotion in so very extraordinary a manner, by so many miraculous victories obtained by it, but also by numerous other blessings, many signal protections, and particular interpositions of divine Providence.

Alexander bishop of *Forli* * declares to the world what he had the fullest conviction of, viz. “ That the holy Virgin and Mother of God commanded by revelation, “ now lastly made to persons † worthy of

* *Non defuit benigna, dat. Colon. 10 Mart. 1479. confirmed and approved by Sixtus V. and Leo X.*

† To our blessed *Alan de Rupe*, and *James Springer* prior of our convent in the same city; to whom she appeared in distant places about the same time, signifying how acceptable it would be to Heaven, and how advantageous to the Christian world, to have the devotion of the holy *Rosary*, which was now grown cool, revived and flow again. — Who immediately, thus encouraged by the queen of Heaven, and assisted by their fellow-preachers of the same order, like true sons of *S. Dominick* raised up their venerable voices, and giving the world to understand their commission, which Heaven confirmed by miracles, soon restored it to its former height of glory. — And thus the glorious *Virgin Mary*, what she first communicated to her favourite *S. Dominick*, was pleased to recommend a second time to his children — never to be forgotten by us.

“ credit,

“ credit, and confirmed by evident miracles, that the ancient devotion and confraternity of the holy *Rosary*, of the same Holy Virgin, formerly instituted by S. *Dominick*, should be renewed in the convent of the *Brethren Preachers* in *Cologn* :” i. e. When God in his anger had visited that city with heavy wars, and by this devotion they were averted, as *Leo X.* avows.

“ I have found,” says *Alan de Rupe*,* who for his singular piety was in such eminent favour with God and his blessed Mother, “ I have found, says he, some countries parched up with drought, and the *Rosary* has brought a blessing . . . and great tempests in the air changed into fine weather . . . I have seen those whom the plague had condemned, rescued out of the jaws of death by the salutary antidote of the holy *Rosary*.”

Thus in the year 1630 the city of *Bononia* was delivered from a raging pestilence, as soon as the citizens took their flight to the holy *Rosary*. --- I shall give my reader a few particulars, which come attested from a circular letter of the supreme prelate of our order, our right Rev. F. master-general

* *De fructibus Rosarii, cit. à Fossæo, p. 179 & 184.*

Rodolphus, dated the 2d of *February*, 1631, in which he makes this mercy known to all his religious.

“ When the plague raged in *Bononia*,
 “ the city made a vow . . . to come every
 “ year to the Church of *S. Dominick*, to
 “ have high Mass sung in honour to the
 “ holy Virgin of the *Rosary*, and to cloath
 “ and endow some young women . . . and
 “ they happily obtained their desires.” In
 the same letter he also tells us: “ That a
 “ certain young man, who being smitten
 “ with the plague and carried to the hos-
 “ pital of *S. Lazarus*, was all on a sudden
 “ so miraculously healed, by having re-
 “ course to the holy Virgin of the *Rosary*,
 “ that he immediately arose, and went to
 “ the Church of *S. Dominick*, to give thanks
 “ to God and the Virgin *Mary*.

He relates the same of one *Victoria*, the daughter of *Peter Mascarelli*, and several others. And adds: “ That ’tis almost im-
 “ possible to describe the solemnity, with
 “ which the city of *Bononia* celebrated the
 “ feast of the holy *Rosary* . . . Processions
 “ were kept every day, Masses sung, and
 “ many rich offerings made. And from
 “ that time the city of *Bononia* has chosen
 “ *Mary* of the *Rosary* for their Patroness.”
 --- And these are some of the blessed fruits
 of the holy *Rosary*.

Of all the numerous or rather numberless * graces and favours which have been conferred upon particular persons, I shall content myself with one, and but one fresh and authentick instance, which may stand in the place of thousands, faithfully extracted from the *Italian* copy printed at *Rome* by command of his eminence cardinal *Paulucci*, vicar of his holiness pope *Benedict XIII.* 1725. and it sounds thus.

A native of the village of *Lungro*, in the bishoprick of *Cassano*, *Dominick di Benedetto* by name, misled and deluded by false promises to destruction, took upon himself, tho' innocent, a murderous fact committed by another upon the person of one *Dominick Frascino*: and therefore being legally condemned to death, by virtue of his own confession, in the month of *March* 1725, was brought out of the prison of the city of *Bisignano*, into a chamber, where, according to the custom of the kingdom of *Naples*, malefactors are to be assisted by the Church, the better to prepare them for a happy death, three days before their execution.

Here *D. Michael Zito*, vicar-general of *Bisignano*, and *D. Leonard Lolago* his confessor convene the poor wretch, zealously

* The fruits, which have been derived from this, so subsessome an institution, the Church, in her office upon the first Sunday of *October*, professes innumerable.

exhorting

exhorting him to provide against the terrors of the Lord, to do penance, and be reclaimed. But he was deaf to every argument, and only answered, *I must die innocent.*

In the mean time came a religious of the holy order of preachers, the reverend Father *Dominick Caruso*, D. D. who setting before his eyes an image of our crucified Saviour, cried out with a loud and moving voice, and asked him if he was a Christian, and believed the Catholick faith. --- He answered, Yes; but then, says he in a distracted chafe, does Christ condemn or defend the innocent? Christ is righteous, answered the religious divine, and defends innocence. --- Seeing I am innocent then, says he, of the fact which is laid upon me, Christ must protect me, and make my innocence appear; for I am unjustly condemned to die. If you are innocent, replied the religious, moved by a strong impulse from Heaven, Christ will defend you. --- But then it is necessary, in the first place, to make yourself a friend of Christ, by a sacramental confession of your sins, with a true sorrow and contrition of heart, in order to obtain the forgiveness of them, and to reconcile to yourself the divine favour.

Yet this was not enough to break the obstinate; and therefore he bethinks himself.

self of some other expedient to bring this stiff-necked sinner to penance; and observing a *Rosary* about his neck, asked him if he was devoted to our Lady of the *Rosary*. --- He told him, that he said it every day, and was actually saying it whilst the judge pronounced the sentence of death upon him. --- Be of good courage then, answered the religious, the holy Virgin will pray her Son to manifest your innocence to the world before you die.

Here spoke the condemned innocent, and desired that the promise made him might be fulfilled. --- Well, says the religious, but let us first say the *Rosary* together, that the most holy Virgin may inspire you what to do. He accepted the condition, and scarce had they finished the devotion, but he began to be awakened into a true sense of his duty, and said he would confess, as he actually did with all the marks of a truly sincere and sorrowful penitent. --- Afterwards, turning to the religious, he admonished him of his promise, which he again confirmed to him, viz. that the most holy Virgin of the *Rosary* would make his innocence appear before he died; as he afterwards declared in judgment to have done: *I acknowledge, said he, my too great presumption in this manner of speaking, but feeling myself inwardly moved, as I believe, by*
the

the holy Virgin, I gave him this assurance, viz. that she would never forsake him.

Now the day of execution, the 15th of *March*, being come, he shews some reluctance to move: but the religious setting forth the wonderful protection, with which the Virgin *Mary* always favours those that are devoutly affected to her, he rises up with great courage and goes to the place of execution: where the hangman going to take off the *Rosary* from about his neck, he cried out with a strong voice, and told him he would not permit it. Then, after confession, ascending the ladder, full of confidence in the patronage of the Virgin *Mary*, he expressed himself in this manner, whilst the rope was fastening to the gallows: *People of this city of Bisignano, I die innocent of the fact which is laid upon me... will you know the reasons? ---* But here the hangman interrupted him, and turning him off the ladder, jumped thrice upon his shoulders with all the violence he could, and cracked his neck, whilst his mate below pulled him strongly by the feet, the more quickly to dispatch him out of misery.

And now after all these efforts, the executioner, as he declared afterwards upon juridical examination, judged him dead, as he must necessarily have been, had not *Mary* of the *Rosary* interposed, and by her inter-

intercession controuled the laws of nature. When, behold ! as multitudes of people beheld at noon-day, both the greater (which was very thick) and the lesser ropes were snapt asunder just as if they had been cut with the sharpest knife, tho' new, as the minister of justice declared upon oath, and bought for that purpose, before he was led out of prison.

The ropes thus suddenly breaking, to the great surprise and astonishment of all the spectators, he fell down upon the ground --- dead, even from the height of the fall, as all that stood by imagined, which was enough to strike the breath out of his body. But the religious Father *Dominick Caruso* and *D. Lolago*, conscious of all that had passed, casting attentive eyes upon him, and observing him yet alive, called out to have the rope cut that twitched his neck. Which was no sooner done, but he arose from the ground, stupified indeed, but otherwise entirely unhurt, in spite of all the arts of death that had been tried upon him, the skin only being a little ruffled about his neck. --- Whilst the people wondering, cried out: *O miracle, miracle, of the Holy Virgin of the Rosary !* Nay, the very ministers of justice, and soldiers that guarded him, amazed at so miraculous an interposition of divine Providence, were so far from laying hands upon him, that on the contrary they conducted him with multi-

multitudes of people to the next adjacent Church, not ceasing to cry out : *Miracle, miracle of the most Holy Virgin of the Rosary !* --- Where now returning to himself, he gave her glory, saying : *Most Holy Virgin, I thank you.*

But her protection, which had preserved him from feeling the least pain, as he afterwards declared upon oath, ceased not here. For having left the place of immunity, he was taken again, and cast into prison, bound hand and foot a second time ; the secular power resolving, cost what it would, to execute the sentence of death upon him. Yet he, poor unhappy happy man, continued lightsom and cheerful, with his beads in his hands, confident, as he said, *that the most Holy Virgin of the Rosary would never suffer him to die by the rope.*

And O what a sudden and surprising change ! But three hours afterwards, the supreme magistrate of the city, considering the wonderful things that had happened, and retiring into his oratory (as he did for several hours every day) to pray to God to enlighten him in the affair, his prayers being ended, felt himself inwardly moved, by a powerful inspiration from above, to set at large the innocent prisoner : which he actually did, and not only sent him a supper that evening, but regaled him many days afterwards in honour to the most
holy

holy Virgin *Mary* of the *Rosary*, who thus stretches out her helping hand to those who commit themselves to her protection. --- Well then might *S. Bernard* say : *In perious anxieties and doubtful perplexities think and call upon Mary : let her not be far from your mouth, nor absent from your heart she being your protectress fear not.*

This account being brought to *Rome*, tho' by such hands and such irresistible evidence, that no body doubted the truth of the fact, yet that it might be received with greater reverence and authority, his eminence the cardinal-vicar would have it juridically approved by the ordinary of the place, the right reverend Father in God *Solazzi* bishop of *Bisignano*, according to the power given him by a decree of the holy council of *Trent* : *De invocatione & veneratione Sanctorum.* ---- Who therefore instituted a solemn process in his episcopal court of council ; in which all things being diligently examined, and weighed in the scales of the sanctuary, he ascribed this wonderful delivery to the invocation of the most holy Virgin *Mary*, and pronounced it, with the unanimous voices of three of the most learned divines of the city of *Rome*, truly miraculous. Which afterwards his eminence cardinal *Paulucci* commanded to be printed in the press of the apostolick chamber,

ter, and published upon the following feast
of the holy *Rosary*.

Imprimatur & publicetur.

F. Card. Vic.

Imprimatur

Fr. Gregorius Selleri, Ord. Præd.

S. Pal. Apost. Magister.

N. A. Canonicus Cuggio Sec.

In Roma MDCCXXV.

In typographia Rev. Cameræ Apostolicæ.

Cum licentia superiorum.

CH A P. IX.

Of the indulgences and privileges of the holy ROSARY.

WERE indulgences, as our enemies
calumniate, and slanderously report
them, *pardons granted by the pope for sins
to come, or leave obtained by money to commit
them*, every true Catholick breast would
rise against, and loath the foulness of such
practices, which we abominate and reject
with the utmost abhorrence. ---- But let
them alone, fury drives them, and reason
leads them not, — forsaken of truth!

For an indulgence, according to the re-
ceived doctrine of the Church, is only a relea-
sing or remission of such temporal pains and
punish-

punishments * as remain to be satisfied for, after the sin is forgiven in the holy Sacrament of penance : granted by the Church out of the superabundant merits and satisfactions of *Jesus Christ*, according to the power committed to her, in her head, when the Son of God entrusted her with the promised dispensation of those heavenly treasures : *To thee (speaking to S. Peter) will I give the keys of the kingdom of Heaven : . . . whatsoever (without any limitation) thou shalt loose on earth, shall be loosed also in Heaven.*

And from hence, viz. from the gracious concession of *Jesus Christ* to his Church, the holy council of *Trent* derives the divine original of indulgences ; and pronounces them accursed, *anathema*, who either assert them to be unprofitable (which the holy synod declares most wholesome to Christian people) or deny the power of granting them in the Church.

And indeed can it be believed, that Christ deposited a power in his Church to forgive original sin in the holy Sacrament

* Such as the prophet *David*, after *Nathan* had told him on the part of God, the *Lord hath taken away thy sin*, humbly deprecated night and day : *wash me farther from my iniquity, and cleanse me from my sin ; i. e.* not only from the crime, but from the temporal punishment due to it. — The sin of *Adam* was forgiven him, and yet how dreadfully was it punished both in himself and his posterity, even with temporal death.

of baptism, actual sin in the sacrament of penance with the eternal punishment due to it? and shall the power of releasing the temporal pain, which she hath always practised, after the example of *S. Paul* in favour of the incestuous *Corinthian*, be denied her? No; *whatsoever she shall loose upon earth shall be loosed also in Heaven.*

And therefore like a tender and indulgent mother, she calls upon her children to dispose themselves by prayers and fastings and alms-deeds, by frequent confession and communion, to share the riches of her treasures, and to extinguish the remaining debt due to their sins, before the avenging flames of purgatory shall lay hold of them. --- How plentifully she has poured them out upon the holy *Rosary*, I shall summarily mark out, after I have premised these few following instructions.

I. A plenary indulgence is a gracious concession on the part of the Church, whereby we may gain a full remission of all the pains and punishments due to our sins, if on our part we punctually observe what she prescribes in order to it; if we be in the state of grace, and have no affection to any voluntary venial sin.

II. An indulgence for example of an hundred days, a year, &c. remits so much of the pains of purgatory as would be merited

rited by the penance of an hundred days, a year, &c. exacted according to the form and rigour of the ancient penitential canons of the Church.

III. The works enjoined must be performed with a pure and holy intention, free from all mixture of vice, and every vitiating circumstance, which may render them evil in themselves. For he that gives alms out of vain-glory, that visits the Churches more to indulge his own pleasure than out of devotion, or that prays with voluntary distractions, &c. merits not the indulgence.

IV. Of one and the same indulgence some merit more than others; because some do penance more rigorously, fast more severely, give alms more abundantly, confess more sorrowfully, communicate more devoutly, &c.

V. The indulgences of the holy *Rosary* may be applied *per modum suffragii* to the Church patient, to the poor suffering souls in purgatory: * — *per modum suffragii*, not authoritatively, because the Church has no authority or jurisdiction over them, but only by way of suffrage, by way of prayer and assistance. — And they are these.

I. A plenary indulgence for all the faithful upon the day of inscription, provided they

* Clement X. *Cœlestium munerum*, 16 Feb. 1671. & Innocent XI. in *Bullario*.

confess and communicate, and pray for the exaltation of our holy Mother the Church, for the extirpation of herefy, for peace and unity among Christian princes, &c. as is usual for gaining indulgences. *

II. A plenary indulgence upon the first Sunday of every month. †

III. A plenary indulgence upon all the feasts, on which the Church celebrates any of the mysteries of the holy Rosary: upon Christmas-day, Easter-day, the Ascension, Whitsun-day, and upon all the principal feasts of our Lady, viz. the Annunciation, Visitation, Assumption, Nativity, Presentation, and Conception. ‡

IV. A plenary indulgence upon the first Sunday of October, that great solemnity of the holy Rosary; and upon the third Sunday of April. ||

* Clement VIII. *Salvatoris*, 13. Jan 1592. and Innocent XI. in *Bullario*, c. 2.

† Greg. XIII. *ad augendam*, 12 Mart. 1577. & Innocent XI. in *Bullario*.

‡ Greg. XIII. *Pastoris æterni*, 5 Maii 1581. & Innocent XI. in *Bullario*.

|| In memory of a sweeping pestilence miraculously extinguished in the city of *Pavia* in *Italy*: as soon as the citizens had made a vow to erect a beautiful chappel, (which cost 18000 ducates) and celebrate an anniversary solemn procession in honour to our blessed Lady of the Rosary: which is kept to this day as a yearly memorial and publick acknowledgment of the truth; amply attested by his holiness Gregory XIII. (who upon this account granted a plenary indulgence to the confraternity of the holy Rosary) and by the right reverend Father Seraphin Siccus general of our order, who was present when this miracle happened. *Lalaing*, part. 2. p. 460.

V. A

V. A plenary indulgence once a month for all the clergy both regular and secular, that have the privilege to say the votive Mass of the *Rosary*: *Salve radix sancta*, &c. and for all those who shall hear it, confess, communicate and pray as before-mentioned.*

VI. *Leo X.* *Clement VII.* *Paul III.* and *Innocent XI.* in his epitome of the indulgences of the holy *Rosary*, have enriched this society with all the ancient indulgences of the stations † within and without the walls of *Rome*: upon condition of visiting (being truly contrite) five altars, or one altar, five times, and saying five *our Fathers*, and as many *hail Marys* each time, upon the days of those stations, viz.

Upon the first, second, third (the three *Ember-days*) and fourth *Sunday of Advent*.

From *Septuagesima* till *Low-sunday* every day: upon *Christmas-eve*, the four days of *Christmas*, *New Year's-day*, *Three Kings*, and *S. Mark's*.

Upon the three *Rogation-days*, the *Ascension*, *Whitsun-eve*, *Whit-sunday* to the

* *Clement X.* *Cælestium munerum*, 16 Feb. 1671. and *Innocent XI.* in *Bullario*, c. 10.

† The *Roman* stations are the several Churches, enriched with many spiritual favours, where the primitive Christians from time to time assembled in procession to pray.

feast of the blessed Trinity, exclusively : and upon the three *Ember-days* in *September*.

VII. A plenary indulgence in the article of death, to be conferred by any confessor the penitent shall please to chuse, according to the form prescribed in the breviary of the holy order of preachers.

In case of necessity, this general (not sacramental) absolution of the holy *Rosary* may be conferred, in these words: “ By
“ authority of the apostolick see now com-
“ mitted to me, I apply to thee, the in-
“ dulgences granted by pope *Innocent VIII.*
“ to the brethren of the holy *Rosary*, in
“ the article of death. In the name of
the Father, &c. ” — Which being granted only for the article of death, and therefore only once to be received, 'tis advisable always to confer it with this condition: *If thou happenest to die of this sickness.*

VIII. For assisting at the anniversaries celebrated for the deceased of the sodality ; for every work of charity, as visiting the sick, giving alms, good counsel, &c. an indulgence of an hundred days.* — How every good work is rewarded here !

IX. And, *lastly*, his holiness pope *Benedict XIII.* out of his singular zeal to promote this devotion, after having heard the judgment of the holy congregation of cardinals, granted to all the faithful, who

* *Greg. XIII. cum sicut accepimus, 3 Jan. 1579.*

devoutly say the whole, or at least a third part of the *Rosary*, an indulgence of an hundred days, for every *our Father*, and for every *hail Mary*. — And

To those who say every day a whole, or at least a third part of the *Rosary*, a plenary indulgence to be gained once, upon any day they shall chuse within the year.

Here I pass over many other gracious favours and privileges of the holy *Rosary*: one eminent one, which we cannot be debarred of, shall find a place in the following chapter.

C H A P. X.

Of the laws and rules of this Society.

WHAT arteries and nerves are, which tie and unite together the different parts of the whole, into an elegant harmonious order, nay what the blood and vital spirits are to a human body; the same thing are laws and rules to walk by to all spiritual and civil societies. For as those springs of life and motion in a human body, as long as they are kept pure and untainted, furnish out a gay and lovely complexion; just so the observance of wholesome laws, wisely accommodated to the nature of the society, bears it up and preserves it in a

flourishing and thriving condition; whereas on the contrary, neglect or non-observance of them involves it in disorder and confusion: as the breach or rupture of an artery not only hurts itself, but discomposes the whole body.

Wherefore if we propose to enter our names into this holy friendship, we must, if we would not be found lame and imperfect members, generously resolve, by the grace of God, to act and live up to its laws; so wisely adapted to the end of its institution, and so easy to be observed in every state of life.

I. The candidates, who desire to be made members of this holy family of the Virgin *Mary*, must be admitted, and have their names register'd, by such persons, and only such as have a particular licence and authority, from the right reverend the generals of our order, the successors and heirs of *S. Dominick*, (as has been confirmed by many popes) and have their beads blessed by the same hands.

II. No reward is to be taken, or accepted of for admission or inscription; that so holy a fellowship, wholly founded in charity, may not be stained with the least blemish of any temporal view or interest.

III. Whosoever is lawfully incorporated into this Society is made partaker of all the prayers and good works of his confederate

federate brethren all the world over.—And is received to the benefits of our order, by the authority of the holy see.

Of this eminent privilege we have most certain and undoubted memorials both from the apostolick diploma of *Leo X. Pastoris æterni*, and the authentick records of our order. Our right reverend *Bartholomew de Comatiis* tells us,* that while he lay at the feet of pope Innocent VII. his holiness received, according to his desires, the brethren of the holy Rosary, to the benefits of our order. As all our generals, and general chapters have done after him—I shall only instance in one more, viz. in

Our right reverend Father *Seraphin Caballus*, who has left at once the most endearing marks both of his and his whole order's love and tenderness to this society, in his letter dated the 13th of *March 1573*, in which he both confirms the privilege, and exhibits the benefits at the same time.

“ Following the footsteps of our predecessors, and confirming their acts, relying upon the great mercy of the Almighty, and the clemency of the holy Virgin and Mother of God *Mary*, the particular advocate and patroness of our order, as also upon the intercession of *S. Dominick* our holy Father, and of all the saints, we make you (viz. all the bre-

* In his letter *Notum facio*, dat. 13 Octob. 1482.

thren and sisters of the holy *Rosary*) “ partakers of all the masses, sacrifices, prayers, sermons, studies, watchings, fastings, abstinence, labours, and of all the good and meritorious works, which through the goodness of God are wrought by the brethren and sisters of our order throughout the whole world. And we receive you to all the benefits and suffrages, as well in life as in death, and even after death.” And thus after him his successors. — Wherefore they, who are legally adopted into this society, are not only made partakers of one another’s good works, but of those of the whole order of *S. Dominick* : — whose charity pursues them even beyond the grave. For,

IV. In all the convents of our order, in all the Churches and Chappels of this confraternity, throughout the whole Christian world, a high Mass is sung, and the Office of the dead is said four times every year, for the souls of our brethren and sisters departed this life, immediately after the four principal feasts of our Lady, viz. the *Annunciation, Purification, Assumption, and Nativity*. — Where the living meet to pray for their deceased brethren. — What comfort to some poor souls, who perhaps have not one friend upon earth to think of them in particular !

V. There

V. There is made a procession of the confraternity of the holy *Rosary*, upon every first *Sunday* of the month, in all Catholick countries. — Where you may see it honoured with the most illustrious personages. Here, among mitred heads was eminent, *John d'Aranthon d'Alex*, *S. Francis* of *Sales* successor, both in the bishoprick of *Geneva*, and his devotion to the holy *Rosary*; with many others, whom you might have seen sometimes carrying the image of our Lady of the *Rosary* in procession, and sometimes giving the benediction with the blessed Sacrament of the altar.

VI. The obligation, which the members of this society take upon themselves, is, to recite the whole *Rosary* once a week, either upon one and the same day, or upon three different days, as shall best suit with their convenience. — On the first day they shall contemplate the five joyful mysteries, which are prefigured by the white; on the second, the five sorrowful, signified by the red; and on the third, the five glorious, shadowed out by the damask rose.

To satisfy this obligation, and to gain the indulgences of the *Rosary*, according to the more probable opinion of divines, either a whole *Rosary*, or at least a third part, with its respective mysteries, must be performed upon one day; and the other two remaining parts upon two days fol-

lowing, consequently or not consequently within the same week. But why may not the five decads, with its mysteries, be divided and said at different hours of the same day? I think upon occasion they may.

VII. S. *Dominick* extended the obligation no farther; yet it is highly advisable to say five decads every day, to multiply to ourselves the merits and indulgences of this devotion. — And for such (O would to God all were such, and would out-go obligation after the example of *Jesus* and *Mary*!) the days of the week are conveniently divided after this manner.

On *Mondays* and *Thursdays* — the five joyful mysteries.

On *Tuesdays* and *Fridays* — the five dolorous.

On *Wednesdays* and *Saturdays* — the five glorious are proposed to our meditation.

Then as to the remaining *Sundays*, we divide the year into three parts, that the fifteen mysteries may aptly correspond to the divine office, which in the whole circuit of the year runs through the whole life of Christ — thus:

On the first *Sunday* of *Advent* and the following *Sundays* till *Septuagesima* — the five joyful mysteries employ our thoughts.

On *Septuagesima Sunday* and the following *Sundays* till *Easter* — the five dolorous.

On

On *Easter-Sunday* and the following *Sundays* till *Advent* — the five glorious.

VIII. This obligation is of such a nature, like the sweet and gentle laws and constitutions of our order, to which the holy *Rosary* is so nearly allied, as not to bind under any theological fault, or the least venial sin whatsoever. Tho' in case of omission through negligence, or any other cause, we deprive ourselves of the indulgences and participation of good works, performed by the rest of this society. — Did *S. Paul* receive graces from God by the prayers and intercessions of others, * and shall we think it a light thing to be deprived of them? — to be deprived not only of our own prayers, but of them as they come laden to us with the merits of such holy multitudes joining with us!

IX. If a person is indisposed, or incapable of complying with this duty, he may procure to have it performed for him by another, and he shall gain the indulgences.

X. It may be also offered up for the dead, and shall profit them as if living; provided they be legally adopted into this society, either before or after death.

XI. When any of the society dies, every member of the confraternity of the place must say a whole *Rosary* for his soul.

* 2 Cor. i, 11.

XII. As

XII. As the ineffable mystery of the incarnation is the origin of all the other mysteries of our redemption, so the feast of the *Annunciation*, in which we commemorate this unspeakable blessing, is the first and one of the most principal solemnities of this society.

XIII. But the great feast, on which the Church commemorates some of the glorious triumphs of the holy *Rosary*, is kept upon the first *Sunday of October*.



T H E

THE
METHOD
Of Saying the
HOLY ROSARY,

ACCORDING
To the FORM prescribed by his
Holiness Pope *Pius V.* of the Holy
Order of *Preachers.*

WITH
Some ADDITIONAL REFLECTIONS
upon the MYSTERIES.

*With desolation is the land made desolate,
because there is none that considereth in
the heart. Jer. xii. 11.*

THE P R E F A C E.

IF we would feel the transports which only can be felt, and know what the saints have called fervours of devotion, in this noblest exercise of our souls, the first thing we are to do, when we fall down upon our knees, with humble and contrite hearts, with pure and holy hands lifted up to Heaven, is, to shut our eyes, and with a short silence place ourselves in the awful presence and audience of the great God; under the strongest and most lively apprehensions of his all-seeing eye over us, and his most intimate presence in us: — in whom we live and move and have our very being.

Secondly, *We must let our imaginations carry us above the clouds, and place us among the glorious inhabitants of the triumphant Church,* that our low voices may be heightened and*

* Such passages as these may be of some help to us. — I saw our Lord sitting upon a high throne . . . Seraphims stood upon the same, and they cried one to another, and said: holy, holy, holy, the Lord God of Hosts, all the earth is full of his glory. Jer. vi.

(III)

and perfected by theirs, with a particular eye to the Virgin Mary; falling down with them upon our faces before the throne, worshipping God, and longing to bear a part with them in their eternal musick; we humbly praying, conscious of our own unworthiness to appear before so sovereign and tremendous a Majesty, and they praying for us: — Cast me not (O God) from thy face. — Suffer thy face to shine upon thy servant, and I will consider thy wonderful things. — Give me understanding, and I will ponder thy law.

Thirdly, Seeing the imagination has so mighty a power over our hearts, and can so wonderfully affect us with its images, it would, I am persuaded, be of great use, the best use we can make of it, to fix and engage our attention, to heighten and inflame our devotion, if under the contemplation of each mystery, we were to imagine to ourselves a lively representation of it, and dwell upon it till our

I saw a great multitude, which no man could number, out of all nations, and tribes, and people, and tongues: standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands: and they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb.... And they fell on their faces... and adored God, saying: Amen. Benediction and glory, and wisdom, and thanksgiving, honour and power and strength unto our God for ever and ever. Amen. *Apoc. vii.*

Behold I see the heavens open, and the Son of man standing at the right hand of God. *Acts vii. 1.*

hearts

hearts begin to liquify, and tears flow under the melting views before us : in imitation of the saints, who said the Rosary with such attention to the mysteries, as if they had been present before their eyes.

*And this is the low valley, I counsel you. Philothea (says S. Francis de Sales) to keep in : — To represent unto your imagination * the substance of the mystery, on which you will meditate, as tho' it were acted really and truly in your presence : for example ; if you would meditate on our Lord upon the cross, imagine yourself to be upon mount *Calvary*, and that you there behold and hear all that was done, or said, at our Lord's passion ; or if you will (for it is all one) imagine to yourself, that in the very place where you are they are crucifying our Saviour, in such manner as the holy Evangelists describe.*

O ! come then ye devout admirers of the holy Rosary, let us imprint its divine mysteries upon our imaginations, and represent them to our minds in all their most lively colours ; that so we may learn to exercise the same passions, to excite the same affections in our hearts,

* By this means of imagination we retain our spirit within the mystery we mean to meditate on, to the end it range not idly hither and thither, even as we shut up a bird in the cage, or as we tie a hawk by the leash that so she may abide on the hand. *Thus that eminent devotee of the holy Rosary, in his Introduction to a devout life, Part 2. chap. 4.*

as we should have done, had we seen them, with our blessed Lady, really acted before our eyes; as they who have gone before us in this devotion have done: and that so we may feel and experience in ourselves what they have felt, and what from their own experience they have told us, viz. That there is more true and solid and substantial joy, more real comfort and delight and satisfaction of soul, in one single thought rightly formed of them, than all the riches and pleasures, than all the pride and glitter of this lower world can possibly afford us.

O! come, come then I say, let us remember, that we have faculties as well as they, capable of exerting themselves in the most ravishing contemplation and love of Jesus and Mary, of copying and transcribing their perfections, and of making us, through divine grace, like them here in every virtue, in all purity and holiness of life, in order to be like them hereafter in glory.

As we may hope to be, if we would but live by this devotion, live in a steady and uniform course of piety, in a continual tendency to that heavenly family we are descended from, and designed for, as becomes the natives of Heaven, as becomes those who have entered into a commencement of it here upon earth, by commencing devout children of Mary.

But then, as ever we desire, to recommend ourselves to her peculiar favour, and care
and

and protection over us, by a true and generous devotion to her, we must carefully put in practice these following monitions.

1. *We must learn to affect our hearts with the tenderest sentiments of love and devotion to so kind a mother, and most generous benefactress; who bore so mighty a share in all the mysteries of our redemption. — Certainly the flames of her love towards us, now increased by her glory, must needs be enough to kindle Seraphims, and fill all reasonable breasts with burning affections towards her.*

2. *We must disdain all base and sordid and unworthy ends of action, always fearful to offend, and careful to please her in every thing we do: always and above all things watchful, and upon our guard, as we walk and converse in the midst of snares, not to crucify her beloved Son a second time, nor wound her motherly breast by any mortal sin.*

3. *If by the wiles and stratagems of the devil, if through human frailty and surprise, we have the misfortune to prove such degenerate children, we must upon the first reflection immediately forsake the guilty scene of our offence, and throw ourselves at her feet, the refuge of sinners as well as saints; who despises not the sighs and tears of humble returning penitents, but will through her intercession bring us back to ourselves again, and not suffer us to perish in our folly.*

4. *We*

4. *We must zealously endeavour to imitate and transcribe her virtues, especially those she gave the rarest example of, her chastity and humility, which rendered her so agreeable an object of the divine favour: for she loves those, says S. Bernard, that love her, especially those whom she sees like herself in chastity and humility: and then thinks herself truly honoured by us, when she sees us animated to every virtue after her example.*

5. *We must be sure to invoke and call upon her in all our dangers, in all the wants and necessities of our souls: but most particularly in the dangerous moments of any violent temptation. Nor can we honour her more than by flying thus to her protection, nor find more immediate succour and relief than under the shadow of her wings. — How many has she brought off victorious through storms and tempests; and, alas! how many on the contrary have suffered shipwreck without her?*

6. *We must perform every day some devotion in her honour. — But what can we present more pleasing to her, or more advantageous to ourselves, than her own devotion of the holy Rosary, which God so accepts with the openest marks of approbation. — We must fast sometimes, and give alms in her honour; and celebrate her returning feasts with our holy confessions and communions.*

And O! did we but live thus, what blessed and comfortable lives should we then lead,
even

even live in Heaven whilst we live here upon earth! — Then the great Mother of God would look down upon us, and regard us as her children; then she would obtain for us every virtue, drive away every evil, and guard and defend us against all our enemies.

Then she would never abandon us, neither now, nor in the hour of our death; but would always stand by us both now and in our last hour, in our agonizing hour, beckoning to us with immortal crowns in her hands, ready to present our departing souls before the throne of her Son: as we so often pray she would vouchsafe to do, even pray for us sinners, now and in the hour of our death. *Amen.*



T H E

JOYFUL MYSTERIES.

IN the name of the Father, &c.

Vers. Incline unto my aid, O God.

Resp. O Lord, make haste to help me.
Glory be to the Father, &c. *Amen. Alleluia.**

Vers. Vouchsafe me to praise thee, O
sacred Virgin.

Resp. Give me power against thy ene-
mies.

I believe in God, &c. with three hail
Marys.†

I. *The Annunciation of our blessed Lady.*

LET us contemplate in this mystery,
how the angel *Gabriel* saluted our bles-
sed Lady, and declared unto her the incar-
nation of our Lord and Saviour Jesus
Christ.

* Which is said throughout the whole year, except
between *Septuagesima Sunday* and *Holy Thursday* in the
great week; in which time is said: *Praise be to thee, O*
Lord, King of eternal glory.

† In paying supreme worship to the all-glorious Tri-
nity, and in honour to our blessed Lady, inasmuch as she
is the adopted daughter of God the Father, the mother of
the Son, and the spouse of the Holy Ghost.

Be

*  Be still, and let our hearts here adore in a language higher than that of words, the amazing wonders of the infinite love and goodness of God towards us, in thus providing himself a lamb for a burnt-offering — for us poor miserable sinners, vile reptiles of the earth, who had so highly deserved to be thrown from his mercy for ever.

Let us imagine to ourselves that we see the angel of God descending from Heaven, with the joyful news to our blessed Lady: *Hail full of grace . . . thou shalt conceive . . . the power of the most High shall overshadow thee . . . thou shalt bear a son, and thou shalt call his name Jesus.*

O miracle of love! the co-eternal Son of the living God, seeing the miseries we were plunged into, could not rest, no not in the blessed arms of his heavenly Father, but divests himself, as it were, of his most transcendent majesty and glory, descends from Heaven, that we might ascend thither, and becomes the Son of man, that we might become the children of God. --- *Our Father, &c.*

Let us pray.

O Holy Mary, queen of virgins, by the most high mystery of the incarnation of thy beloved Son, our Lord Jesus Christ,

* This mark  here, as in the other mysteries, begins the additional reflections, to be made use of as devotion shall suggest.

by

by whom our salvation was so happily begun, obtain for us we beseech thee, by thy intercession, light to know this so great a benefit which he has bestowed upon us, vouchsafing in it to make himself our brother, and thee his own most beloved mother, and our mother also. *Amen.*

II. *The Visitation of S. Elizabeth.*

LET us contemplate in this mystery, how the blessed Virgin *Mary*, understanding from the angel *Gabriel*, that her cousin *S. Elizabeth* had conceived, went with haste into the mountainous country of *Judea* to visit her, and remained with her three months.

✠ Let us imagine here, that we see our blessed Lady preparing herself for the journey: and let us devoutly accompany her, now with child of Jesus, and going mother of God as she was, to pay this office of charity to *S. Elizabeth*, six months gone with child of *S. John the Baptist*.

Behold her *entering the house of Zacharias*, and saluting *S. Elizabeth*. ☉ blessed salutation! at which the infant-precursor leapt for joy in his mother's womb, was sanctified and cleansed from original sin, and the mother replenished with the Holy Ghost.

Q! let us here make one moment's stay at least, where the Mother of God staid
three

three months, employed in every virtue, in every kind office and work of charity, communicating the divine mysteries of the incarnation, and praising God. --- *My soul doth magnify the Lord, &c. --- Our Father, &c.*

Let us pray.

O Holy Virgin, most spotless mirror of humility, by that exceeding charity which moved thee to visit thy holy cousin *S. Elizabeth*, obtain for us by thy intercession, that our hearts may be so visited by thy most holy Son, that being free from all sin, we may praise him and give him thanks for ever. *Amen.*

III. *The Nativity of our Lord Jesus Christ.*

LET us contemplate in this mystery, how the blessed Virgin *Mary*, when the time of her delivery was come, brought forth our Redeemer Jesus Christ at midnight, and laid him in a manger, because there was no room for him in the inns at *Bethlehem*.

 Let us imagine ourselves here surrounded with a divine brightness, and flying to *Bethlehem* with the watchful shepherds. --- Let us imagine we hear the melodious harmony of the heavenly musicians, singing, *Glory in the highest Heavens to God*; upon account of those tidings of great joy which were brought to us, --- *because this day is born to us a Saviour, who is Christ the Lord, in the city of David.* Let

Let us now enter into the stable, and humbly prostrate ourselves before our divine Jesus. --- O ! what amazing mysteries ! A pure creature gives life to her Creator, a virgin becomes a mother without ceasing to be a virgin ! --- The Son of God the Father, without a mother from all eternity, becomes in time the son of a virgin-mother without a father ! And he whom the heavens cannot comprehend is wrapt in swaddling-cloaths, and laid in a manger !

O blessed Jesu ! what astonishing humility and condescension is here ! No room in the depth and rigour of winter for this divine babe ? No room, no not for the Saviour of the world, but in a stable ! --- *Our Father, &c.*

Let us pray.

O Most pure Mother of God, by thy virginal and most joyful delivery, by which thou gavest unto the world thy only Son our Saviour, we beseech thee obtain for us, by thy intercession, grace to lead such pure and holy lives in this world, that we may worthily sing without ceasing, both day and night, the mercies of thy Son, and his benefits to us by thee. *Amen.*

IV. *The Presentation of our blessed Lord in the Temple.*

LET us contemplate in this mystery, how the most blessed Virgin *Mary*, on
G
the

the day of her purification, presented the child Jesus in the temple, whom, holy *Simeon* giving thanks to God, with great devotion received into his arms.

✚ Let us place ourselves here in the temple of *Jerusalem*, and imagine we see the Mother of God coming with the child Jesus in her arms, to offer him up to his heavenly Father, and to undergo the ceremony of purification in obedience to the laws of *Moses*. --- To those laws which neither he nor she were by any means obliged to; if not to prevent scandal and singularity.

Hear the devout *Anna* praising the Lord: --- see the holy *Simeon*, who *came into the temple*, admonished by the Holy Ghost, adoring his Saviour in humblest prostrations; taking him into his arms, blessing God, and saying: *Now thou do'st dismiss thy servant, O Lord, according to thy word in peace: because my eyes have seen thy Salvation, &c.*

Oh! may we, most sacred Virgin, receive him out of your arms into our hearts, and there enjoy him in the closest embraces; the life of our souls, our light to enlighten us, *and the glory of his people of Israel*. --- Our Father, &c.

Let us pray.

○ Holy Virgin, most admirable Mistress, and pattern of obedience, who didst present in the temple the Lord himself of the

the temple, obtain for us grace of thy beloved Son, that with holy *Simeon* and devout *Anna* we may praise and glorify him for ever. *Amen.*

V. *The finding of the Child Jesus in the Temple.*

LET us contemplate in this mystery, how the most blessed Virgin *Mary* having lost, without any fault of her's, her beloved Son in *Jerusalem*, she sought him for the space of three days, and at length found him the third day in the temple, in the midst of the doctors, disputing with them, being then of the age of twelve years.

☞ Let us imagine here that we see the most holy family the world ever saw, Jesus now twelve years of age, with *Mary* and *Joseph* coming up to *Jerusalem*, according to the custom of the festival-day; --- but not returning as they came, the child *Jesus* remaining in *Jerusalem*, and retiring from them to do his Father's will.

Let us imagine again that we see the holy Virgin, being now come homewards a day's journey, and missing Jesus, all drowned in tears, seeking him amongst her acquaintance, and hastening back to *Jerusalem*, where she finds him diffusing the rays of his divine wisdom in the midst of the doctors, to the great astonishment of all that

heard him. --- What sorrow from the loss!
what ravishing joy in finding him!

Sweetest Jesus, how often do we lose
you through our fault! Oh! may we as
often seek you as your blessed Mother did,
with true sorrow of heart, and with tears
in our eyes; especially in the temple, in
the house of prayer where you may be
found! --- *Our Father, &c.*

Let us pray.

MOST blessed Virgin, more than mar-
tyr in thy sufferings, and yet the
comfort of such as are afflicted, by that
unspeakable joy, wherewith thy soul was ra-
vished in finding thy beloved Son in the
temple, in the midst of the doctors dispu-
ting with them, obtain of him for us so
to seek him, and to find him in the holy
Catholick Church, that we may never be
separated from him. *Amen.*

The five dolorous Mysteries.

*I. The Prayer and bloody Sweat of our blessed
Saviour in the Garden.*

LET us contemplate in this mystery,
how our Lord Jesus Christ was so
afflicted for us in the garden of *Gethsa-
mane*, that his body was bathed in a bloody
sweat, which ran trickling down in great
drops unto the ground.

Let

☞ Let us imagine ourselves here with Jesus and his three beloved disciples, in the mournful garden, and that we hear him say, now plunged into a sea of bitterness, what should cut us to the very heart to hear: *My soul is exceeding sorrowful, even unto death.* --- Ah! woe is me, my dearest Jesus, that you should be so afflicted for me!

Let us go on a little farther, and see what our sins have done, the saddest spectacle that ever eye beheld! the Son of God lying prostrate upon the ground, struggling under the most dismal agonies and anguish of mind, which draw sweats of blood, *great drops of blood*, from every pore, and a vehement desire that the bitterness of that cup, that the bitterness of his approaching passion, might pass from him if it were possible.

Nevertheless, says he, O astonishing resignation to the Will of God, *not my Will but thine be done*: in obedience to your will, I am resolved to bear the bitterest pangs. --- *Our Father, &c.*

Let us pray.

O Most holy Virgin, more than martyr, by that ardent prayer which thy beloved Son poured forth unto his Father in the garden, vouchsafe to intercede for us, that our passions reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the Will of God. *Amen.*

II. *The*

II. *The scourging of our blessed Lord at the Pillar.*

LET us contemplate in this mystery, how our Lord Jesus Christ was most cruelly scourged in *Pilate's* house, the number of the stripes they gave him being (as it was revealed to *S. Bridget*) above five thousand.

☞ Let us imagine here that we see our dearest Jesus, after he was apprehended, blind-folded, buffeted, spit upon, and insulted over in the most ignominious manner, stript of all his cloaths, and bound to a pillar. See, and let our hearts sink within us: what merciless strokes shower down upon his divine shoulders!

His skin is tore off with knotty scourges, his blood springs out in streams, pieces of flesh fly in the air, and his bones are laid uncovered! --- one wound from head to foot.---And are not our hearts wounded, are they not at least touched with the feeling of the smart, which Jesus felt for us!

Oh! the heinousness, the monstrous heinousness of sin, and the fierceness of God's anger against it! --- against the sins of human nature which he assumed, when so heavy a load of suffering is laid upon the innocent sinless Lamb of God, who had nothing to suffer for in himself, but only for our sakes. --- *Our Father, &c.*

Let

Let us pray.

O Mother of God, overflowing fountain of patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us, obtain of him for us grace, that we may know how to mortify our rebellious senses, and cut off all occasions of sinning, with that sword of grief and compassion which pierced thy most tender soul.
Amen.

III. *The crowning of our blessed Saviour with Thorns.*

LET us contemplate in this mystery, how these cruel ministers of Satan platted a crown of sharp thorns, and most cruelly pressed it on the sacred head of our Lord Jesus Christ.

☞ Let us imagine that we see our suffering Jesus before our eyes, cloathed with the purple of derision, as if the King of glory had pretended to some royalty that did not belong to him. See the thorny crown struck deep into his sacred temples, and the blood gushing out from every wound! --- *Wounded for our iniquities broken for our sins.*

Behold his sacred head bruised with the reed, that mock-scepter which they put into his hands, whilst they bow the knee before him in this piteous condition, and make obeisance to him in mockery and

wantonness : whilst royal salutations ----
Hail king of the Jews, are seconded with
 all kind of buffooneries and spiteful treat-
 ment.

Nay, but O man, *behold the man!* that
 divine man, God, and God-man, laid as
 low for our pride, as grief and sorrow and
 pain and shame could lay him! Behold
 the uncreated wisdom of his eternal Fa-
 ther ridiculed, omnipotence injured and
 affronted, and divine Majesty crowned
 with ignominy! --- *Our Father*, &c.

Let us pray.

O Mother of our eternal Prince and King
 of glory, by those sharp thorns, where-
 with his holy head was penetrated, we be-
 seech thee, that by thy intercession we may
 be delivered here from all motions of pride,
 and in the day of judgment from that con-
 fusion which our sins deserve. *Amen.*

IV. *Jesus carrying the Cross.*

LET us contemplate in this mystery,
 how our Lord Jesus Christ being sen-
 tenced to die, bore with the most amazing
 patience the cross, which was laid upon him
 for his greater torment and ignominy.

☞ Let us imagine to ourselves here, that
 we see those inhuman, spiteful, pitiless
 wretches tearing off his cleaving purple,
 and laying upon Jesus now exhausted in
 anguish, and languishings and thirsts, the
 heavy

heavy load of a rude unweildly cross ; which makes his yielding shoulders sink under the very weight : and thus he bears, unable to bear the ignominious instrument of his own pains.

See how they drag our dearest Lord through all the violent steps of insult, and scorn and reproach, to the top of that fatal mountain, --- with such cruelties committed upon his sacred person, that he must have necessarily consummated his sacrifice in the way, had not *Calvary* been the place appointed for the finishing stroke !

Oh ! but let us step in, we who have had so great a hand in his blood, with *Simon of Cyrene*, and bear with him a part of the burthen ; let us accompany him with his dearest afflicted mother, and bathe his bloody footsteps with our tears. --- *Our Father, &c.*

Let us pray.

O Holy Virgin, example of patience, by the most painful carrying of the cross, on which thy Son our Lord Jesus Christ bore the heavy weight of our sins, obtain for us of him by thy intercession courage and strength to follow his steps, and bear our cross after him to the end of our lives. *Amen.*

V. The Crucifixion of our Lord Jesus Christ.

LET us contemplate in this mystery, how our Lord Jesus Christ, being come

to the top of mount *Calvary*, was stript of all his cloaths, and his hands and feet most cruelly nailed to the cross, in the presence of his most afflicted mother.

☞ Let us imagine ourselves here under the cross, *looking upon him whom we have pierced*. — Methinks I see him all in a flame, offering himself up a burnt-offering, both the priest sacrificing, and the lamb sacrificed, for the sins of the whole world, and for mine in particular, — hanging by the painful fastenings of four gross nails, under a most violent distortion of every limb.

Hear, methinks I hear the strokes of the hammer, enough to rend the rocks, and make Heaven and earth to tremble. — O how fast the blood gushes out of the sacred orifices! whilst he is praying for his enemies, his bowels earning, his heart melting with commiseration; languishing, agonizing, thirsting, fainting, bleeding, dying: and all out of pity and compassion to me.

But, O my sweetest Jesus! am I the cause of your death? I will then revenge your death upon my sins which caused it, will kill and crucify them which killed and crucified you. --- *Oh! that my head were waters, and my eyes a fountain of tears, that I might weep both day and night, lament and sympathize with you. --- Our Father, &c.*

Let

Let us pray.

O Blessed Virgin, Mother of God, as the body of thy beloved Son was for us extended on the cross, so may our desires be daily more and more stretched out in his service, and our hearts wounded with compassion of his most bitter passion. And thou, O most holy Virgin, vouchsafe to negotiate for, and with us, the work of our salvation, by thy efficacious intercession. *Amen.*

The five glorious Mysteries.

I. *The Resurrection of our blessed Saviour.*

LET us contemplate in this mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day immortal and impassible.

☞ Let us imagine to ourselves here, that we see our blessed Lord arising out of the sepulchre, disfigured the other day, and hacked and mangled, but now immortal and cloathed with splendor, and endowed with all the gifts of a glorified body, never to die any more.

Let us fix our eyes upon him, and behold him going to visit his blessed Mother, to cheer and clear up that eclipsed Heaven, to dry up the tears of her chaste eyes, and to give her the kifs of peace. --- Oh! what a Heaven of joy filled her soul when she
saw

saw her beloved Son, our triumphant conqueror of sin and Satan, not hanging any more between two thieves, but environed with multitudes of angels; not covered with blood and gore, but enrobed with immortality and glory. --- Oh! the endearments that passed between them.

Sweetest Jesus, may we then die and mortify ourselves after your example, die to sin which pierced your soul to death; and that rising again to life, we may rise and conquer as you have done, and trample every unruly passion under our feet. ---
Our Father, &c.

Let us pray.

O Glorious Virgin *Mary*, by that unspeakable joy thou receivedst in the resurrection of thy only Son, we beseech thee obtain of him for us, that our hearts may never go astray after the false joys of this world; but may be ever and wholly employed in the pursuit of the only true and solid joys of Heaven. *Amen.*

II. *The Ascension of our blessed Saviour.*

LET us contemplate in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into Heaven, accompanied by the holy angels, in sight of his most holy Mother, his holy apostles and disciples, to the wonder and amazement of them all.

☞ Let

☞ Let us imagine ourselves here upon the mountain of olives, and that we see the glorious champion of our salvation taking his leave of his blessed Mother and his disciples, comforting them, and *lifting up his hands*, and *blessing them*: --- and that we hear the angels sing, *Arise, O Lord, and go to the place of thy repose*.---See him mounting up upon a cloud, ascending victorious from the wars, all died in blood, and leading captivity captive.

Whilst others of the heavenly chorus, congratulating the conquests he had won, cry out to one another: *Who is this that comes from Edom with garments died in Bosra, this beautiful one with the stole of his humanity, that walketh in the multitude of his virtues?* --- *Who is this King of glory?* Our Lord, strong and mighty; our Lord, mighty in battle. *Be ye lifted up, O eternal gates, and the King of glory shall enter in.*

Oh! let us think here what his blessed Mother and disciples felt; whose hearts were so enflamed with love towards him, that they could not withdraw their eyes from Heaven, nor leave the venerable place, till they were dismissed by two angels. --- *Our Father, &c.*

Let us pray.

O Mother of God, comfort of the afflicted, as thy beloved Son, when he ascended into Heaven, lifted up his hands
and

and blessed his apostles; so vouchsafe, most clement Lady, to lift up thy pure hands to him or us, that we may obtain both his and thy blessing here upon earth, and enjoy him with thee hereafter in Heaven. *Amen.*

III. *The Descent or Coming down of the Holy Ghost.*

LET us contemplate in this mystery, how our Lord Jesus Christ, being seated on the right-hand of God, sent as he had promised the Holy Ghost upon his apostles, continuing in prayer and supplication with the blessed Virgin *Mary*, expecting the performance of his promise.

✚ Let us imagine ourselves here in the sacred college of the apostles, assembled with them and *Mary, the Mother of Jesus*, in an upper room in *Jerusalem*; *persevering with one mind in prayer*, purifying and preparing our souls with them, for the coming of the Holy Ghost, that blessed comforter, and spirit of all truth.

Let us now imagine to ourselves, that we hear the noise which all on a sudden was *formed from Heaven, as of a violent rushing wind, which filled the whole House where they were sitting*: --- to shew what he would do in and by them, even turn all things upside down. --- The proudest spirits were humbled, the hardest hearts trembled, and the idols were overthrown, to give place

place to a crucified Jesus. --- *And there appeared to them cloven tongues, as it were of fire, and it sat upon each of them. And they were all filled with the Holy Ghost.*

Oh! may the same alterations, the same blessed effects of this holy Spirit be wrought in us; even to the throwing down of all the idols of sin, even to the turning of every thing upside down within us; that so we may be made worthy temples of the Holy Ghost. --- *Our Father, &c.*

Let us pray.

O Sacred Virgin, tabernacle of the Holy Ghost, we beseech thee obtain for us, by thy intercession, that this most sweet comforter, whom thy beloved Son sent down upon his apostles, filling them thereby with all spiritual joy and consolation, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works. *Amen.*

IV. *The Assumption of our blessed Lady.*

LET us contemplate in this mystery, how the glorious Virgin *Mary*, twelve years after the resurrection of her Son, passed out of this world unto him, and was by him assumed into Heaven, accompanied by the holy angels.

☞ Let us imagine to ourselves here, that we see the most glorious procession the sun ever shone upon, the glorious, the glorified Virgin

Virgin *Mary*, three days after she had given up her soul into the hands of that King of glory, to whom she had given flesh, mounting up through the air with all incredible joy and triumph.

Hear the musick, the applause, and acclamations of angels, astonished at so great and new a glory: *Who is this that ascends from the desert, full of delights, and leaning upon her beloved? Who is this* (say they to one another) *that ascends on high like the morning light, when it begins to shine, beautiful as the moon, chosen as the sun? ---* And thus she is received into the empyreal Heaven, to the joy of angels, and the hope of fallen man.

Oh! may we then so imitate her virtues, subdue our passions, and mortify our bodies here upon earth, that they may be raised, at the last day, exalted and invested with glory; that we may be met by the angels as she was, and welcomed into the joys of Heaven, with a *Come ye blessed, &c. --- Our Father, &c.*

Let us pray.

O Most prudent Virgin, who entering the heavenly palace, didst fill the holy angels with joy, and man with hope, vouchsafe to intercede for us in the hour of our death, that free from all the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state

to

to enjoy the happiness of eternal life.
Amen.

V. *The Crowning of our blessed Lady in
 Heaven.*

LET us contemplate in this mystery, how the glorious Virgin *Mary* was with great jubilee and exultation of the whole court of Heaven, and to the particular glory of all the saints, crowned by her Son with the brightest diadem of glory.

☞ Let us imagine to ourselves here, that we see the solemnity of this heavenly coronation, that we see her blessed Son circling her brows with an imperial crown, investing her sacred body with a most peculiar glory, and proclaiming her sovereign queen of all creatures.

See all the choirs of angels coming to pay their homage and obedience to her, casting down their crowns before her, and congratulating with her as their queen and Lady, rejoicing in so glorious a creature: *who like a river (says S. Bernard) rejoices and makes glad the whole city of God, with such an impetuous abundance of delights, that we here upon earth feel the dew that from thence comes down upon us.*

Oh! let us then leave off gazing upon the trifles here below, and be always looking up to our eternal inheritance in the Heavens: where the sun of righteousness fills the place,

place, and crowns his saints with glory. --- Behold our queen has gone before us, and has been received with so great glory, that with confidence the servants follow their Lady, and cry, saying: Draw us after you, that we may run in the odour of your ointments . . . that we may here run with joy the race that is set before us, in hopes to be crowned, to live and reign with her in glory hereafter. --- Our Father, &c.

Let us pray.

O Most glorious queen of all the heavenly citizens, we beseech thee accept this *Rosary*, which as a crown of roses we offer at thy feet ; and grant, most gracious Lady, that by thy intercession, our souls may be enflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, until it shall be changed into the happy enjoyment of thy blessed sight. *Amen.*

* **HAIL** holy queen, Mother of mercy, our life, our sweetness, and our hope ; to thee do we cry, poor banished sons of *Eve* ; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thy eyes of mercy towards us ; and after this our exile ended, shew unto us the

* Each part of the *Rosary*, when the whole is not said together, may be thus concluded with *Hail holy queen, &c.*
blessed

blessed fruit of thy womb, Jesus, O most clement, most pious, and most sweet Virgin *Mary*.

Vers. Pray for us, holy Mother of God.

Resp. That we may be made worthy of the promises of Christ.

Let us pray.

HEAR, O merciful God, the prayer of thy servants, that we who meet together in the society of the most holy *Rosary* of the blessed Virgin, Mother of God, by her intercession, may by thee be delivered from the dangers that continually hang over us. *Amen.*

The *Litanies* of our LADY.

LORD have Mercy on us.

Christ have Mercy on us.

Lord have Mercy on us.

Christ hear us.

Christ graciously hear us.

God the Father of Heaven, have Mercy
on us.

God the Son Redeemer of the World have
Mercy on us.

God the Holy Ghost, have Mercy on us.

O holy Trinity, one God, have Mercy
on us.

Holy

Holy *Mary*,
 Holy Mother of God,
 Holy Virgin of Virgins,
 Mother of Christ,
 Mother of Divine Grace,
 Mother most pure,
 Mother most chaste,
 Mother undefiled,
 Mother untouched,
 Mother most amiable,
 Mother most admirable,
 Mother of our Creator,
 Mother of our Redeemer,
 Virgin most prudent,
 Virgin most venerable,
 Virgin most renowned,
 Virgin most powerful,
 Virgin most merciful,
 Virgin most faithful,
 Mirror of Justice,
 Seat of Wisdom,
 Cause of Joy,
 Spiritual Vessel,
 Honourable Vessel,
 Vessel of singular Devotion,
 Mystical Rose,
 Tower of *David*,
 Tower of Ivory,
 House of Gold,
 Ark of the Covenant,
 Gate of Heaven,
 Morning Star,

Pray for us.

Health

Health of the Sick,
 Refuge of Sinners,
 Comfort of the Afflicted,
 Help of Christians,
 Queen of Angels,
 Queen of Patriarchs,
 Queen of Prophets,
 Queen of Apostles,
 Queen of Martyrs,
 Queen of Confessors,
 Queen of Virgins,
 Queen of all Saints,
 Queen of the most holy *Rosary*,

Pray for us.

Lamb of God, who takest away the
 Sins of the World, spare us, O Lord.

Lamb of God, who takest away the
 Sins of the World, hear us, O Lord.

Lamb of God, who takest away the
 Sins of the World, have Mercy on us.

Antiphon. We fly to your patronage,
 holy Mother of God! despise not our
 prayers in our necessities, but deliver us
 from all dangers, O ever glorious and blef-
 sed Virgin.

Angelus Domini.

Vers. THE angel of the Lord declared
 to *Mary*.

Resp. And she conceived by the Holy
 Ghost. --- *Hail Mary, &c.*

Vers. Behold the hand-maid of the Lord.

Resp. Be it unto me according to thy
 word. --- *Hail Mary, &c.*

Vers.

Vers. And the word was made flesh.

Resp. And dwelt amongst us. ---- *Hail*
Mary, &c.

Vers. Our Lord be with you.

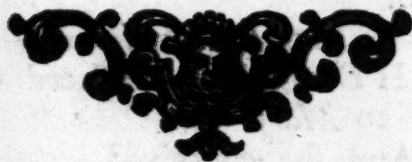
Resp. And with thy Spirit.

Let us pray.

POUR forth, we beseech thee, O Lord,
thy grace into our hearts, that we, to
whom the incarnation of Christ thy Son
was made known, by the message of an
angel, may by his passion and cross be
brought to the glory of his resurrection.
Thro' the same Christ our Lord. *Amen.*

Vers. May the divine assistance always
remain with you. *Amen.*

Vers. And may the souls of the faithful,
through the mercy of God, rest in peace.
Amen.



An

An APPENDIX to the SIXTH CHAPTER.

To fill up the vacancy of this sheet, I thought it might not be disagreeable to the reader, if I should add this following account in favour of the holy Rosary.

WHEN the city of *Vienna* was besieged by an army of above three hundred thousand *Turks*, in the year 1683, a certain holy religious woman of our convent of *S. Mary of S. Severin in Rome*, *Maria Candida Colomba Fachinetti*, wrote, as some living witnesses I believe can testify,* to his holiness pope *Innocent XI.* the 19th of *July*, 1683. and gave him to understand, that God, *who is wonderful in counsel*, and his blessed Mother commanded a thousand *Rosaries* to be said in the Church of our blessed Lady of *Victory*, according as it was revealed to her from Heaven, and the Christians should triumph over the *Turks*. --- Which in obedience to the will of God, after a strictest examination, he immediately ordered to be performed, commanding like-

* Of which, among many, our very *R. F. Martin Harnay, D. D.* of the *Strict Faculty* in the university of *Louvain*, in his *Latin* oration on the 21st of *Oct.* 1697, bears ample testimony.

wise the *Rosary* to be said for the same intention in all the other Churches of *Rome* : — and Heaven, as it was promised, crowned it with victory, and the siege was raised by the great *Sobieski* king of *Poland*, who likewise out of his deepest veneration to the holy *Rosary*, ordered it to be said throughout his whole army, before he fell upon the enemy ; as his eminence cardinal *d'Etré* bishop of *Bauvais*, then nuncio at the *Polish* court, notified to his holiness : --- who in memory of so extraordinary a mercy, extended the feast of the holy name of *Mary*, which is so frequently called upon in this devotion (that of victory or the holy *Rosary* being taken up before) to the whole Church.

May we not then justly glory in the queen of the holy *Rosary*, who has so often controuled the ambition, and repulsed the proud assaults of our enemies, in their highest confidence of glory ? --- May not believers satisfy themselves, that, what the Almighty did in favour of *Jerusalem* for *David's* sake, he now did for the blessed Virgin's sake, in regard to the imperial city of *Vienna* ? He (the king of the *Assyrians*) shall not enter this city, that I may save it for mine own sake, and for *David's* sake my servant.

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